

February
1966



THE *Instructor*

FEBRUARY 1966

First number is the month; second number is the day.
Number in parentheses is lesson number.
© 1965 Deseret Sunday School Union Board
of The Church of Jesus Christ of Latter-day Saints
COVER REPRODUCED BY THE DESERET NEWS PRESS

Dates indicate time when enrichment material applies to specific lesson content.

M=Music;
L=Library;
A=Administration.

L=Library;
A=Administration.

M=Music;

*** Includes Easter poems, "There Is No Death" and "Strength Through."



All Nations And All Peoples Should "Acknowledge the Providence of God"

by President David O. McKay

Every person radiates to a great degree what he is; indeed, to live is to radiate. To a certain degree so does an important building. Every home, for example, has a particular radiation—a peculiar something created by those who live in it. So does every church, particularly every famous edifice. For example, call to mind the great pyramid of Khufu, which connotes the efforts of millions of persons building a tomb for a great king. Again, when the Taj Mahal is mentioned we have an entirely different connotation—we think of the most beautiful monument in the world to love. When we think of the 365 mosques in Cairo, we have a different connotation—each mosque standing for the peculiar worship of the Mohammedans and calling to mind the thousands going for their ablutions at midday.

Our temples and Church edifices should forever radiate the truth expressed by Peter on a very important occasion when he faced those who had arrested him: "... For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) That message is the sacrifice, the life, the resurrection, of our beloved Saviour and the Gospel which He gave.

In December, 1945, when the United Nations was being organized, Senator Henry Cabot Lodge, Jr., United States Ambassador to the United Nations, in a letter to all delegations composing that body suggested that—"God should be openly and audibly invoked at the United Nations in accordance with any one of the religious faiths which are represented there."

That suggestion said, in effect: "As we sit here as the chosen representatives of sixty nations with the avowed purpose of establishing and of maintaining peace in the world, let us acknowledge the existence of a Supreme Being, and invoke His divine guidance as we seek the noblest accomplishment of

all time—peace on earth, good will among men."

Just after that resolution was introduced in the United Nations, January 31, 1946, Russia formally announced its rejection of the United States' proposal, saying: "Due regard is given to the lofty motives" which inspire Senator Lodge, but "Russia considers that such a proposal is unnecessary," ignoring the scriptural admonition:

... Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant. . . .

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. (Deuteronomy 8:18-19.)

America Founded on Faith in God

In the first proclamation of a Thanksgiving day in this country, signed by George Washington on October 3, 1789, the element of divine faith is emphasized. In that proclamation Washington said:

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection, aid and favor: And whereas both Houses of Congress have, by their joint Committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness"; Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto him our sincere and humble thanks for his kind care and protection of the people of this country. . . .¹

Our government was founded on faith in a Supreme Being as evidenced by the Mayflower Com-

¹James D. Richardson, *Compilation of the Messages and Papers of the Presidents*, Vol. 1; Bureau of National Literature, 1896, Washington, D.C.; page 56.

(For Course 4, lesson of May 22, "When To Pray"; for Course 6, lessons of April 3 and 10, "A Latter-day Saint Is Prayerful" and "Easter—a Day for Gratitude"; for Course 18, lesson of May 15, "Prayer"; for Course 28, lesson of April 17, "Faith"; to support Family Home Evening lessons 25, 26; and of general interest.)

pact, the Declaration of Independence, by George Washington and Benjamin Franklin in the Constitutional Convention, and by a hundred other incidents prior to, during, and following the birth of this Republic. Said the Father of our country: "We have raised a standard to which the good and wise can repair; the event is in the hands of God."

Constitutional Convention Invokes Prayer

Benjamin Franklin, recognizing the apparent inability of the Convention to solve the perplexing problems confronting it, stated his faith in an overruling Providence, and his assurance that God will answer prayers, as follows:

I have lived a long time, and the longer I live the more convincing proof I see of this truth; that God governs in the affairs of men, and if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

We have been assured, Sir, in the sacred writings, that "except the Lord build the house, they labour in vain that build it." I firmly believe this, and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial, local interests; our projects will be confounded, and we ourselves shall become a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to change, war, and conquest.

*I, therefore, beg leave to move that henceforth prayers imploring the assistance of heaven, and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.**

Lincoln Relied on Providence

Abraham Lincoln, the great Emancipator, was born one hundred and fifty-seven years ago on February 12. This is how he felt about reliance on God—the great war of the rebellion was on: "My faith is greater than yours," Lincoln once said to ex-Senator James F. Wilson of Iowa and others; "I not only believe that Providence is not unmindful of the struggle in which this nation is engaged, that if we do not do right, God will let us go our own way to ruin; and that if we do right, He will lead us safely out of this wilderness, crown our arms with victory and restore our dissevered Union, as you have expressed your belief; but I also believe He will compel us to do right, in order that He may do these things, not so much because we desire them as that they accord with His plans of dealing with this nation, in the midst of which he means to establish justice. I think that He means that we shall do more than we have yet done in the further-

*ance of His plans and He will open the way for our doing it. I have felt His hand upon me in great trials and submitted to His guidance, and I trust that as He shall farther open the way, I will be ready to walk therein, relying on His help and trusting in His goodness and wisdom.**

You see now what I have in mind when I say that our houses of worship should stand as a testimony of the reality of our Father in heaven and the divine mission of His Only Begotten who rendered sacrifice for us, and gave the plan of salvation by obedience to which the children of our Father may come back into His presence.

Hans Christian Anderson said: "Time is so fleeting that if we do not remember God in our youth, age may find us incapable of thinking about Him."

We cannot be too diligent in God's service if we consider that time is precious, short passing, uncertain, irrevocable when gone, and that for which we must be responsible.

None Other Name

The message of every converted member of this Church is: "... There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

There are skeptics who say we have had nearly two thousand years of Christianity and it has brought us only hatreds, wars, man's inhumanity to man, manifested in thousands of ways. My answer to that is, Christianity has never yet been fully tried. What is really essential is faith in Him as a divine Being, as our Lord and Saviour. It is such faith as the Apostle Peter had when he declared: "... Thou art the Christ, the Son of the living God." (Matthew 16:16.) It is such faith as that borne by Paul as he stood a prisoner before Agrippa. It is such faith that enabled the doubting Thomas to say: "My Lord and my God." (John 20:28.) It is that unwavering faith which brought forth that glorious vision of the Prophet Joseph Smith as follows:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (Doctrine and Covenants 76:22-24.)

Those who have such faith in their hearts accept Him as the Way, the Truth, and the Light.

*John Wesley Hill, *Abraham Lincoln, Man of God*; G. P. Putnam's Sons, 4th Edition, New York, N. Y., 1927; page 129.
Library File Reference: Gratitude.

*Nannie McCormick Coleman, *The Constitution and Its Framers*, page 338.



The Resurrection

(An Easter Hymn*)

*"The Resurrection" can be sung to the hymn tunes, "Again Our Dear Redeeming Lord" and "Sweet Hour of Prayer." See Hymns—Church of Jesus Christ of Latter-day Saints, Nos. 251 and 166.

*I met him in the thoroughfare
And saw the vision of his care.
He carried there a heavy tree
Toward the hill called Calvary;
He bore the weight that caught his breath,
That held him in the pain of death.
He said to me, "Why do you grieve?
Behold my sorrow and believe."*

*I saw his arms outstretched in love
And over him the whitest dove,
And shining there the testament,
The light of heaven's firmament.
Although his hands were held by nails,
He said, "I am not he who fails.
My word is writ on plates of gold;
I visit yet another fold."*

*I saw him in the shining sky
And knew that men could never die.
The star I saw before his birth
Became the wonder of the earth.
It is the glory of the cross
That trembles in the air like floss;
It is the light we see through tears
That does not lessen with the years.*

*I saw him as a living soul
Who taught that death is but a shoal,
And now upon the breath of light
He lifts me from the sullen night.
He comforts me and bids me rise
Into the kingdom of the skies
Where, resurrected, I shall see
The azure of eternity.*

—Clinton F. Larson.

INSTRUCTOR STAFF

EDITOR:
President David O. McKay

ASSOCIATE EDITORS:
General Superintendent George R. Hill
Lorin F. Wheelwright

BUSINESS MANAGER:
Richard E. Folland

MANAGING EDITOR:
Eurt Shephard

PRODUCTION EDITOR:
Goldie B. Despain

MANUSCRIPT EDITOR:
Virginia Baker

RESEARCH EDITOR:
H. George Bickerstaff

ART DIRECTOR:
Sherman T. Martin

CIRCULATION MANAGER:
Joan Barkdull

INSTRUCTOR SECRETARY:
Mary Anne Clark

CONSULTANT:
A. William Lund

INSTRUCTOR COMMITTEE:

- Chairman Lorin F. Wheelwright, Richard E.
- Folland, Marie F. Felt, A. William Lund, Kenneth S. Bennion, H. Aldous Dixon, Leland H.
- Monson, Alexander Schreiner, Lorna C. Alder,
- Vernon J. LeeMaster, Claribel W. Aldous,
- Melba Glade, Henry Eyring, Clarence Tyndall,
- Wallace G. Bennett, Camille W. Halliday,
- Margaret Hopkinson, Mima Rasband, Edith
- Nash, Alva H. Parry, Bernard S. Walker,
- Paul B. Tanner, Lewis J. Wallace, Arthur D.
- Browne, Howard S. Bennion, Herald L. Carl-
- ston, Bertrand F. Harrison, Willis S. Peterson,
- Gredon L. Nelson, Jane Hopkinson, G. Robert
- Ruff, Anthony I. Bentley, Marshall T. Burton,
- Calvin C. Cook, A. Hamer Reiser, Robert M.
- Cundick, Clarence L. Madsen, J. Elliot Cam-
- eron, Bertrand A. Childs.

Published by the Deseret Sunday School Union of The Church of Jesus Christ of Latter-day Saints, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1965 by the Deseret Sunday School Union Board. All rights reserved.

Thirty to forty-five days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included. Also, report the new postal ZIP Code number.

Mail subscriptions to *The Instructor*, 79 South State Street, Salt Lake City, Utah 84111. Subscription price is \$3 per year paid in advance. Single issues, 35 cents each.

Bound volumes sell for \$6.75 when all magazines are furnished by *The Instructor*. When subscriber supplies his own issues, binding charge is \$3.75.

Yet Shall Ye Live!

"... I AM THE RESURECTION AND THE LIFE: HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE."

—JOHN 11:25.

(Excerpts on the resurrection from sermons of our general authorities.)

EASTER MORNING¹

I like to think of the Easter morning two thousand years ago, nearly. Christ, the Son of God, was buried without ostentation or pageantry, without anything but the humble worship of those who were immediately about Him. He was carried to His rest and buried in a lent tomb, a newly hewn rock sepulchre belonging to Joseph of Arimathaea, recognized as a follower of the Saviour.



PRES. J. REUBEN CLARK, JR.

It is interesting to remember that the day He was buried was the day fixed under Mosaic Law for the gathering of the first sheaf of the harvest, and as some commentators have noted, that while the women who were seated near the sepulchre returned sorrowful to their homes in the darkness, for their light had gone out, another group from across the Kedron returned joyously, carrying the sheaf, the first sheaf of the harvest. That was Friday.

Saturday, the chief priests and the Pharisees went to Pilate and petitioned, saying, "... We remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the lent error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can." (*Matthew 27: 63-65.*)

The Resurrection

[On] the morning of the resurrection—Sunday—no mortal eye, so far as I know or have read, saw Jesus emerge from the tomb. An angel came down and rolled the rock away from the door. It interests

¹Behold the Lamb of God, selections from the sermons and writings, published and unpublished, of J. Reuben Clark, Jr., on the life of the Saviour.

me as to why the Saviour Himself did not do it. But the record says an angel came.

Before daybreak in the morning, while it was still dark, a priest climbed to the topmost part of the great walls that enclosed the temple precincts and stood there looking southward. He stood four hundred and fifty feet above the valley floor. The priests below called out, "Is it yet light?" and the second question, "Is it light as far as Hebron?" And when the answer came back, "Yes," that was the signal for the beginning of the morning sacrifice in the temple.

At that same hour a solitary woman, half-running, half-walking, went out from the narrow streets of Jerusalem across the valley to Golgotha, where on Friday they had laid away in the tomb our Lord and Saviour. She found the stone rolled back. Looking in, she perceived the body was not there. The tomb was empty. She hastened back to Peter and John, whom she had just left and told them.

To this point of time and for some time after, none of the Apostles seemingly had understood what we understand now so clearly, that Jesus was to die and be resurrected the Christ.

Peter and John, running, John outrunning Peter, for he was younger, reached the sepulchre. John looked in but did not enter. Courageous Peter, coming up, strode in and saw the burial clothes lying about. The napkin was carefully folded and placed at one side. John believed. Peter seems not yet to have been convinced. They returned.

And then it would appear that Mary, coming alone, I suppose as fast as she could, came to the tomb the second time. She stood weeping. Within the tomb she saw two angels sitting, one at the head and one at the feet, where the body had lain. They asked why she wept. She answered that they had taken away her Lord, and she knew not where they had laid Him. They told her He had risen.

The Resurrected Christ Appears to Mary

She turned about and saw someone, who she supposed was the gardener, and so she said to him, "... Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." The figure spoke, calling her by name, "Mary."

Then, as it seems to have been the case all day, something happened and she recognized the Master, and would have rushed and embraced Him, but the Saviour said, "... Touch me not; for I am not yet ascended to my Father . . . and your Father; and to my God, and your God." (See *John* 20:15-17.)

Shortly after this, the two Marys came with other women, bringing with them a hundred pounds of sweet spices to be used for the preparation of the body for final burial. They did not understand, either. The women looked in and saw the two angels there. And the angel said to them, "Ye seek Jesus of Nazareth. He is not here. He is risen."

From then until now, the words of the angel stand a witness to us of the actuality of the resurrection.

Christ appeared to the women at the tomb. They saw him. They heard his voice. They knew he was resurrected. While he forbade Mary to touch him, he permitted the women to hold his feet.

Christ Appears to the Disciples

Sometime during this first day, he showed himself to Peter and, in the late afternoon, to the two on their way to Emmaus.

They returned to Jerusalem, met with the Twelve,* except Thomas. The doors were shut. They told of their visit with the risen Lord. Even as they spoke, Jesus stood amongst them. He reproved and calmed their fears. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (*Luke* 24:39.) He asked for food. They gave Him and He ate a piece of broiled fish and honeycomb.

Eight days later, the Twelve* being again in a room with the doors shut, Thomas now being with them, Jesus again suddenly stood in their midst. He bade Thomas to look at and touch His hands; to thrust his finger into the spear wound in His side, and then, said He, "be not faithless, but believing."

On the shores of the Sea of Galilee, He appeared to Peter, and Thomas and Nathanael of Cana, to the sons of Zebedee and two others, who had gone fishing. "After that, he was seen of above five hundred brethren at once," and of James. Eleven of the disciples visited Him on a mountain in Galilee, where He had appointed them to come.

The Ascension

Finally, after forty days, He assembled them together in Jerusalem, and then leading them out as far as Bethany, where Mary and Martha and Lazarus lived, and while they still beheld Him, "a cloud received him out of their sight." Two men stood

*Meaning Council of the Twelve. Actually there were only eleven apostles at this time.

before them in white apparel, and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Christ had risen. He had made the great Atoning Sacrifice for our sins.

How glorious is the resurrection (planned from before the foundation of the world) of the Christ, designated in some scriptures, even as of that time, as the Lamb of God. I cannot comprehend what the resurrection did. I have read nothing that explains to my mind what the resurrection, biologically or physiologically, is. I feel quite convinced that if it were explained, that it would be in language and invoking principles that I would not understand. The Lord has given us all that we need to know—that Christ is our Saviour, the Redeemer of the world, the One through whom we attain that destiny which is marked out as possible for all of God's children who earn it.

Eternal progression is brought about through that Atonement. We may go on and on forever. That is our destiny through the Atonement of Jesus Christ. . . .

—President J. Reuben Clark, Jr.

THE GRAVES SHALL BE OPENED²

"Why should it be thought a thing incredible with you, that God should raise the dead?" (*Acts* 26:8.)

So asked Paul of King Agrippa when arraigned before him a prisoner in bonds, approximately thirty years after our Lord's resurrection. At that time the Apostles and the saints generally suffered severe persecution because of their persistent testimony of the Christ, crucified and risen. The powerful Sadducees denied the actuality of a resurrection; their opponents, the Pharisees, professed a belief in the resurrection, but all save those who had been converted to Christianity through faith and repentance denounced the solemn testimonies of Christ's resurrection as fiction and falsehood. . . .

Christ was the first of all men to emerge from the tomb with spirit and body reunited, a resurrect-
(Continued on following page.)



ELDER JAMES E. TALMAGE

²James E. Talmage, *The Vitality of Mormonism*; The Gorham Press, Boston, Massachusetts, 1919; page 288.

ed, immortalized soul. Therefore, is He rightly called "the firstfruits of them that slept," as also "the first-born from the dead," and "the first begotten of the dead." (*I Corinthians 15:20; Colossians 1:18; Revelation 1:5.*) The victory over death thus achieved by the foreordained Redeemer of the race was positively and abundantly foretold. That a literal resurrection shall come to all who have or shall have lived and died on earth is quite as strongly attested in scripture. . . .

The first resurrection began with that of Jesus Christ and was continued thereafter as we read:

And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. (Matthew 27:52, 53.)

The First Resurrection

The Millennium is to be inaugurated by a glorious redemption of the righteous from the power of death; and of them it is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (*Revelation 20:6.*) Of the unworthy we read in thrilling contrast: "But the rest of the dead lived not again until the thousand years were finished. . . ." (*Revelation 20:5.*)

Of the imminence of His coming and in further specification of the distinction between the resurrection of the just and that of the unjust the Lord has said through revelation in the current age:

Hearken ye, for, behold, the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again. (Doctrine and Covenants 43:17, 18.)

The Book of Mormon is explicit in description of the literal and universal resurrection:

Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death. The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but everything shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned

before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil. (Alma 11:42-44.)

When Shall It Be?

The eventual resurrection of every soul who has lived and died on earth is a scriptural certainty. The resurrection consists of a literal and material reembodiment of spirits, following their post-mortal experience in the spirit world, whether this shall have been the freedom and joy of Paradise or the restraint and remorse of the prison house. We are destined to exist through the eternities beyond the resurrection with spirit and body reunited. Only in such union is a fulness of glory, opportunity, and achievement possible.

Thus spake the Lord Jesus Christ to the Church in 1833: "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy. And when separated, man cannot receive a fulness of joy." (*Doctrine and Covenants 93:33-34.*) . . .

Christ affirmed that there would be a resurrection of the just and a later resurrection of the unjust, or resurrection unto life and damnation, respectively. (*John 5:29.*) Apostolic scriptures are definite in segregating individual resurrections, in that every man shall come forth "in his own order" according to worthiness. (*I Corinthians 15:20-23; Revelation 20:4-6.*)

. . . The Book of Mormon makes plain that the resurrection of both just and wicked shall precede the last judgment:

. . . And they [the dead] shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death. And then cometh the judgment of the Holy One upon them. . . . (Mormon 9:13-14.)

No spirit shall remain disembodied longer than he deserves, or than is requisite to accomplish the just and merciful purposes of God. The resurrection of the just began with Christ; it has been in process and shall continue till the Lord comes in glory, and thence onward through the Millennium. The final resurrection, or that of the wicked, the resurrection to condemnation, is to be yet later.

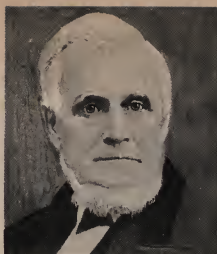
—Elder James E. Talmage.

NATURE OF THE RESURRECTION³

What, will everybody be resurrected? Yes, every living being. . . .

³John Taylor, *The Gospel Kingdom*, selected, arranged and annotated by G. Homer Durham; Bookcraft Company, Salt Lake City, Utah, 1943; page 23.

All must come forth from the grave, some time or other, in the self-same tabernacles that they possessed while living on the earth. It will be just as Ezekiel has described it—bone will come to its bone, and flesh and sinew will cover the skeleton, and at the Lord's bidding, breath will enter the body, and we shall appear, many of us, a marvel to ourselves.



PRESIDENT JOHN TAYLOR

I heard Joseph Smith say, at the time he was making a tomb at Nauvoo, that he expected, when the time came, when the grave would be rent asunder, that he would arise and embrace his father and mother, and shake hands with his friends. It was his written request that when he died, some kind friends would see that he was buried near his bosom friends, so that when he and they arose in the morning of the first resurrection, he could embrace them, saying, "My father! My mother!"

How consoling it is to those who are called upon to mourn the loss of dear friends in death, to know that we will again be associated with them! How encouraging . . . to all who live according to the revealed principles of truth, perhaps more especially to those whose lives are pretty well spent, who have borne the heat and burden of the day, to know that ere long we shall burst the barriers of the tomb, and come forth living and immortal souls, to enjoy the society of our tried and trusted friends, no more to be afflicted with the seeds of death, and to finish the work the Father has given us to do!

I know that some people of very limited comprehension will say that all the parts of the body cannot be brought together, for, say they, the fish probably have eaten them up, or the whole may have been blown to the four winds of heaven. It is true the body, or organization, may be destroyed in various ways, but it is not true that the particles out of which it was created can be destroyed. They are eternal; they never were created. This is not only a principle associated with our religion, or in other words, with the great science of life, but also it is in accordance with acknowledged science. You may take, for instance, a handful of fine gold, and scatter it in the street among the dust; again, gather together the materials among which you have thrown the gold, and you can separate one from the other so thoroughly, that your handful of gold can be returned to you; yes, every grain of it. You may take

particles of silver, iron, copper, lead, and mix them together with any other ingredients, and there are certain principles connected with them by which these different materials can be eliminated, every particle cleaving to that of its own element.

Said John, when wrapt in prophetic vision, and clothed upon with the Spirit and power of God and the revelation of Jehovah,

"And I saw the dead, small and great, stand before God; . . . And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. (Revelation 20:12, 13.)"

I want a part in the resurrection. The angel said, "Blessed and holy is he who has part in the first resurrection." I want to have part in the first resurrection. It is that which leads me to hope. It is that hope which buoys me up under difficulties and sustains me while passing through tribulation, for I know as well as Job knew that ". . . my Redeemer liveth, and that he shall stand at the latter day upon the earth:" (Job 19:25) and I know that I shall stand upon it with him. I therefore bear this testimony.

—President John Taylor.

WITNESSES OF THE RESURRECTION⁴

This great and glorious principle of the resurrection is no longer a theory, as some think, but it is an accomplished fact which has been demonstrated beyond all successful contradiction. . . . Have we nothing but the testimony of the ancient disciples to rest our hopes? Thank God we have more. We go to the Book of Mormon; it testifies of the death and resurrection of Jesus Christ in plain and unmistakable terms; we may go to the book of Doctrine and Covenants containing the revelations of this dispensation, and we shall find clear and well defined evidence there. We have the testimony of the Prophet Joseph Smith, the testimony of Oliver Cowdery, and the testimony of Sidney Rigdon, that they saw the Lord Jesus—the same that was crucified in Jerusalem—and that He revealed Himself unto them. Joseph and Sidney testify to it as follows:



PRESIDENT JOSEPH F. SMITH

(Concluded on page 52.)

⁴President Joseph F. Smith, *Gospel Doctrine, Sermons and Writings*, Deseret Book Company, Salt Lake City, Utah, 1928, pages 547, 559.



The human mind is both produced and recognized (made conscious) by highly specialized structures. It is a product of matter, of at least two kinds, organized and set in motion by the power of the Lord.

Every thought, trait of personality or character, emotion, motivation, memory or recollection, every act of intellectual creativity owes its existence, whether stored or in the limelight of awareness, to these specialized structures. The structures are: (1) the spirit brain, (2) the mortal brain and its incoming and outgoing fibers, (3) the external influences upon the combination of (1) and (2) exerted by holy forces or by evil forces (God and Satan respectively), and (4) our environment of both other human minds and the physical universe, especially our earth.

Stated more briefly, the mind is the "secretion" of the brain, just as insulin is the secretion of cells in the pancreas. Both the brain and the pancreas are composed of living, specialized cells. The product of each cell type is necessarily determined by the unique structural properties of the cell and by its equally unique role in the tissue of which it is a building block.

Such a concept of the human mind is alien to all but a few living today. To many, even those trained in fields related to behavior, it is as unthinkable as the views of Copernicus, Galileo, Columbus, and others, who could not fit the facts available to them into the erroneous, prevailing views of their contemporaries.

(For Course 18, lessons of April 17 and June 12, "Truth" and "Repentance"; for Course 24, lesson of May 29, "Faith and Intellectual Maturity"; for Course 28, lesson of May 1, "Repentance"; to support Family Home Evening lessons 34, 35; and of general interest.)

None of us, in one lifetime, can master all knowledge. But we can be much more diligent than we are in adding to our too-meager store of information.

Some of us are led to specialize in certain fields, and some in others. But we should take careful note of significant thought and findings of authorities and scholars in important fields other than our own. It is our right—and our duty—to accept or reject their evidences and conclusions, or to withhold judgment.

It is in this spirit of seeking after greater wisdom and understanding that we submit this article.

by J. B. Trunnell, M.D.*

POWERS OF THE HUMAN MIND

Stated still another way, perhaps more obvious, there is no human mind where there is no mind-generator or brain. Psychology has never found the study of behavior in the dead to be a profitable endeavor. On the other hand, flaws in the brain (whether genetic defects, birth defects, disease, or injury-produced defects) have been of inestimable value in establishing the large numbers of correlations between structure and function to which we can now point.

The Spirit Enclosed in a Mortal House

President Joseph F. Smith wrote, "The spirit is manacled and shut up in the prison house of mortality." The spirit must lead a cramped, frustrating life while embodied in its earthly tenement. The body blindfolds the spirit memory system (the veil of forgetfulness) and is wayward; it lacks the sense of discipline which was the key to the certification of the spirit for "graduation" from preexistence into the obstacle course of mortal life. The mortal brain generates appetites, some of which are peculiar to the gross matter of this world.

The spirit fears and abhors the indulgence of the body in gratification of some of these appetites and, no doubt, exerts its influence to the maximum permitted a manacled, locked-up spirit, to the end that such appetites be not unduly gratified. To the extent that the soul heeds the admonitions of its spirit component, the soul is enlarged; and the rate

*Dr. Jack B. Trunnell is professor of developmental biology and Director of the Center for Cell Research at Brigham Young University. He obtained his B.A. degree from BYU and his M.D. from the University of Utah. He has published more than one hundred original scientific articles. He was the first president of Houston Stake. He married the former Cynthia Mallory; they are the parents of six children.

Joseph F. Smith, *Gospel Doctrine*, 9th edition; Deseret Book Company, Salt Lake City, Utah, 1952; page 13.

of progress toward eternal perfection is accelerated. If, on the other hand, the appetites of the body are victorious, progress toward eternal perfection is slowed, halted, or even reversed. It is in this sense that the "natural man is an enemy to God" (and an enemy to the spirit which dwells within the natural or mortal body).

In this contest between spirit and body, the outcome often, if not always, depends upon the choice of allies which the body makes, and thereafter upon the degree of cooperation extended by the body to its chosen ally. As mentioned earlier, the choice of allies lies between the two extremes of God and Satan. To choose the middle-of-the-road or to choose Satan is ultimately a fatal choice (to both spirit and body). In the paraphrased jargon of current political opponents, there are then, only the *right* (as used here "proper" or "correct") wing; and the *wrong* wing. There is no middle ground.

The right wing is not dimensionally large, as graphed. The wrong wing begins immediately adjacent to one boundary of the right wing and may be graphed to indicate gradations to a limit of total wrongness or "badness." It is interesting, and disturbing, to observe a curious phenomenon of our day in which some men bear testimony to the reality of the Person and the Influence of Christ, yet scoff at the possibility that Satan or his minions may influence the behavior of man from either outside or inside the mortal body.

Spiritual Brain and Mortal Brain

Since we cannot remember what we learned about the structure of spirit matter, we can do little more than guess at the nature of the structural interfaces or points of meeting between components of the spirit brain and those of the mortal brain. Similarly, we know nothing about the structure or location in the brain of a sensory organ reserved for use by the Holy Ghost. It is conceivable that all men and women possess this structure, but that it is seldom activated unless one is baptized and confirmed and receives the gift of the Holy Ghost. We have, then, a private wire for receiving information and assurance from the Holy Ghost. We should not wonder that those who have never utilized this means of gaining knowledge cannot believe that it exists.

It is unnecessary to remember the details of spirit brain structure in order to appreciate the magnificence of even the small funds of knowledge we now have regarding the mortal brain. It is with the latter that we should be chiefly concerned in mortality, anyway. Were it not for the relative opacity of the human skull, scalp, and hair, the human family would have understood long ago

the absolute dependence of traits of mind upon the anatomy and physiology of the brain. Since, however, the Lord did not see fit to equip us with clear plastic skulls and hairless scalps, it is only recently that correlations of behavior and the sub-cellular organization of the brain could be undertaken.

Already an amazingly large body of knowledge has been obtained; although in contrast to what remains to be learned, our present knowledge is only a damp spot in a very large bucket. Let us now examine some of this knowledge, even though some of it is only approximate. We shall then see how each bit of new information augments the awe with which we regard the perfection of the Lord's handiwork.

Construction of the Human Brain

The brain of an adult human male weighs three and one-half pounds. That of the adult human female weighs a few ounces less. Although all things are numbered to the Lord, no ordinary mortal has yet actually counted the number of cells making up the brain. Most of the estimates made recently, however, agree with each other, give or take a few billion. Fifteen billion is a convenient number and one which rests comfortably in the midst of other guesses. Unlike the majority of other body cells (brain cells are, of course, body cells), which are without exception less highly specialized than brain cells, the latter have an intercellular telephone system which will never be equalled. Many of the individual cells receive tens of thousands of message-carrying fibers from other cells.

A typical middle-size brain cell is built up from some one thousand trillion individual molecules. These are, in turn, built up from, on the average, hundreds of atoms, which, in turn, are built up from as few as ten to as many as several hundred sub-atomic building blocks. From the biologist's point of view, and with the chemist's and physicist's permission, these may very properly be regarded as anatomic structures. There is no logical point, as one goes down and down the size scale from organs to electrons, at which to declare that above a given size we are dealing with anatomy (which in orderly motion is physiology) but that below it we are not.

On the contrary, if spirit matter is composed of far smaller "atoms" than the atoms of gross matter, it would be appropriate to extend our scale of sizes of anatomic particles clear on down to "spiritrons" and even to whatever building blocks comprise them.

The number of molecules per brain cell, roughly one thousand trillion, is one of the few numbers still around that is larger than the national debt. It is,

(Continued on following page.)

in fact, much larger. It is somewhat larger than the total of all manufactured items in New York City, (counting each corn flake, door knob, cuff link, shoe lace, and tax receipt or their counterparts separately). It is only slightly smaller than the cumulative total number of breaths taken annually by the earth's three and one-half billion inhabitants. It is a number which, even if the molecules were shuffled and disordered, ought to make anyone pausing to contemplate the matter, sense that there are enough parts available to make *something* pretty impressive. The very impressive cell which these parts *do* make, has little shuffling or disorder. If some disorder exists, it is by design and serves a useful purpose.

We tend, these days, to marvel at the skilful packing of miniaturized instruments within an orbiting satellite or weather satellite. Such satellites are mere tinker-toy sets by contrast.

How Do We Learn?

Learning may or may not be one of the more fundamental abilities of the brain, but it is at least one without which we could not fulfill the purposes of mortal life. The brain, incidentally, does not have a monopoly on learning. Donald E. Hebb² has recently demonstrated that muscle cells can and do take a few notes of their own—or perhaps alternatively receive carbon copies of notes made initially by the brain.

Notes? Yes, although obviously not with pens on papers. Then with what, on what? Some, at least, of the brain cells possess a mechanism for "writing" on molecules—or more accurately—on a molecule. What is more, the brain files each note (inscribed molecule) in such a way that the fact thereon is cross-referenced under numerous general headings: the overall incident of which the fact and its learning were a part, similar incidents, similar facts, the associated emotions generated because of the incident or because of similar incidents, dissimilar but somehow correlated facts, etc.

For a number of years Dr. Wilder Penfield,³ a Canadian, has been compiling data obtained in a series of fascinating studies. Fortunately, the brain itself is too crowded with specialized equipment to accommodate pain fibers of its own. Hence, it is not painful to search about in the brain for its filing cabinets of learned facts. The skin, skull, and meninges can all be treated with a local anesthetic, and the brain can therefore be exposed painlessly while the patient remains fully conscious and able to converse. (Needless to say, the subjects of such opera-

tions are those who require an operation upon the brain for the correction of some disease.) The operating surgeons then step back for a short time to allow Dr. Penfield to conduct his investigations. Insofar as is known, he does not offer the patient a penny for his thoughts but proceeds at once to insert a fine metal wire, enameled to within a very short distance from its tip (the enamel provides thin but effective insulation). The wire does no damage since it tends to slide between brain cells and fibers by gently nudging them aside.

At first, these experiments were very much like the fishpond game played at children's birthday parties. Dr. Penfield did not know what to expect when he caused the patient's brain to read aloud to him from its notes. If the subjects had known that he might stumble onto a set of notes about a matter which would cause embarrassment, it is doubtful that many would have consented to the experiment.

With an electrode clamped onto the body elsewhere, a button was pushed and a minute current flowed in the vicinity of the tip of the wire. Electrical currents are the call of the wild to brain cells and will generally cause whatever cells are tickled thereby to run through some of their repertory of specialized function: e.g. a person may be made to feel love, hate, guilt, rage, peacefulness, happiness, sorrow, hunger, heat, cold, fear, and so on, through the entire range of human behavioral traits, assuming, of course, that the cell clusters necessary to produce these feelings are present and able to function. Sometimes a person is born without a finger or fingers; sometimes without the cluster of brain cells which generate the trait of faith or the trait of conscience. In such a person, the trait itself will be absent—a possible explanation for the conscienceless individual known as a psychopath or sociopath.

Should the current flow near a given stack in the brain library of inscribed molecules, the owner of that brain will begin reciting what the current has caused him to remember.

The Brain Is a Thorough Record-Keeper

Penfield has found that, whatever else our recording devices in the brain may be, they are thorough—hi-fi plus. His subjects could answer questions about events they had long forgotten. The richness of detail never ceased to be amazing to patient and onlooker alike. Usually, patients would sooner or later say, in effect, "This isn't exactly like ordinary remembering. It's more like reliving the experience." Penfield was soon inclined to feel that most people have more photographic memories than they realize. The rare individual who, in the past,

²D. O. Hebb, *Organization of Behavior*; Science Editions, Inc. New York, 1961; pages 153-157.

³Wilder Penfield, *The Interpretive Cortex*; Science, Vol. 129, 1959; pages 1719-1725.

has appeared to have a photographic memory apparently did not record any better than anyone else. He could, however, more easily cause the encoded information to be teletyped in one of the "reading rooms" of the conscious-mind area of the brain.

Information of the type which Penfield has brought to our attention should be comforting to those Latter-day Saints who believe that it is advantageous to gain knowledge in this life so that it might rise with them in the next world. (See Doctrine and Covenants 130:18.) Despite this belief, many have expressed concern over their inability to "remember" and have consequently had doubts that their facts were all still "safely stored." Such persons need have no concern if they are diligent in learning (see Doctrine and Covenants 130:19); if they heed the recipe of the Lord for rapid and complete learning (see Doctrine and Covenants 93:28); and if they avoid "the influence of Satan and the traditions of the fathers." (See Doctrine and Covenants 93:39; 1:33.) In short, those who obey the Lord in all things find that learning is facilitated, and that eventually they know all things.

Erasure Mechanism in the Brain

Those who disobey the Lord's commandments have light and truth taken away from them. Hence, our hi-fi recorders which can write upon molecules do not use indelible ink; there is an erasure mechanism which is activated by disobedience. Whatever priceless facts are so stricken from the record will not rise with us in the next life.

While in most situations we might wish that erasure were not possible, it requires only a moment of reflection to realize that we would be lost without the ability to destroy certain unwanted records. We all fail in some degree to obey the Lord in all things, at all times. Whenever this happens, if we have a conscience, we are sorry and filled with remorse. The Lord knew that this would be; and because He is merciful, He provided the law of repentance. (See Doctrine and Covenants 1:32; 49:26; Mosiah 2:38.) Those who comply with all the requirements thereof shall be forgiven. (See Alma 13:13-16; 12:34; Moroni 6:8; Doctrine and Covenants 58:42.)

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing [of our memories?] shall come from the presence of the Lord. (Acts 3:19.)

Whether we are to be judged directly from a playback of our own molecular memory recordings or from a duplicate kept in the Lord's memory, the

language of the scripture above and below suggests a form of erasure.

Saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. (Jeremiah 31:34.)

McConnell¹ has claimed that educated flatworms have stored inscribed molecules which may be eaten by uneducated flatworms and actually filed and used by the latter as effectively as if they had written the notes themselves. He has further claimed that an enzyme which destroys the inscribed molecule "blots out" the memory. Such enzymes are available in the human also and could perhaps be the erasure mechanisms which we: (a) should like to avoid (loss of useful knowledge), and (b) should like, through repentance, to utilize.

Another Power of the Human Mind

We believe that through the power of the holy Melchizedek Priesthood, anointing and blessing of sick is followed, if it be the Lord's will, by repair of the defective part of the body. President J. Reuben Clark, Jr., speaking to the assembled seminary teachers of the Church on June 21, 1954, dealt at length with the functions of the body, and especially with the manner in which intelligence (a tangible component of the spirit) does all it can to conquer bodily disease:

Something—it must be intelligence, determines the materials that are necessary to make the repairs in bone, or sinew, or nerve, or tissue, and then gives such orders as are necessary to see that these materials are brought and delivered to the place of need, and then elaborated into the necessary repair materials for the wound.

And later:

When a mortal body for one reason or another has been imperfectly built, when it does not function normally, when sickness or surgery come, might it not be that the spirit could not of its own knowledge make the necessary repairs, or supply to the defective or injured parts the materials required for making a normal organ or muscle or what-not. It would need help. Could it not be that under these circumstances aid would come to the spirit from other spirits, invoked to the task by the prayers of the priesthood?

President Clark opened this talk with the statement that, "I am not declaring scripture, though I think I am not unscriptural." Despite this disclaimer, it is impressive that he, not trained as a scientist, but blessed with the capacity to be enlightened by

(Concluded on following page.)

¹J. McConnell, *Memory Transfer Through Cannibalism in Flatworms*; Symposium, Stanford University, April, 1962.
²J. Reuben Clark, Jr., *Reflective Speculation*; talk given at Brigham Young University, June 21, 1954.

the Holy Ghost, sketched out in some detail an explanation of one of the psychosomatic processes which is now (but was not then) known to function.

In some of the lower animals (e.g. salamander) an extremity may be removed surgically, but it soon grows back, made of all new tissue, a perfect replica of the original. The salamander brain, simple in contrast to man's brain, does indeed synthesize the needed substances and deliver them to the new construction site, not by way of the blood stream, but down the tubular axon of the nerve which terminates at the amputation site. It has been shown that the brain detects the fact that the extremity (e.g. a leg) is missing and then proceeds to use its powers to effect the repair. Although the salamander demonstrates this ability during its mortal existence, man does so only to a limited degree.

In the Resurrection We Find Perfection

Latter-day Saints rightly believe that in the resurrection, even severely dismembered bodies will be rebuilt and become again perfect. It seems certain that the Lord has already perfected the method He will use in man, and that possibly the mechanism

exists but is intentionally dormant in man. The control room of the mechanism is in the brain. One wonders how many great powers reside there, inactive—waiting. Having been created in the image of our Heavenly Father, we may rightly expect to possess the same powers which he possesses. It requires only faith and patience for the time to come in our eternal progression when, one by one, these powers will be activated and we shall have the opportunity, through diligence and practice, to develop them.

The brain is the last and least explored frontier in the body. No one knows how many specialized organs, yet unnamed, remain to be found and to be understood in terms of their smaller and smallest anatomic parts. Surely that life which remains for each of us, whether in mortality, or after mortality, is rife with the excitement of learning the details of how each power is produced or generated.

Perhaps, after all, the capacity to desire, to work for, to obtain and integrate knowledge; and to know and express gratitude to the Lord for having included this capacity in our blueprints, is one of the greatest of all the powers of the human mind.

Library File Reference: Mind.

YET SHALL YE LIVE (Concluded from page 47.)

We, Joseph Smith, Jun., and Sidney Rigdon, being in the Spirit on the sixteenth day of February, in the year of our Lord one thousand eight hundred and thirty-two—By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—Even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning; Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision. (Doctrine and Covenants 76:11-14.)

They were called to be special witnesses of Jesus Christ and his death and resurrection.

We have also the testimony of the ancient disciples who lived on this continent of the crucifixion and resurrection. You will find their testimony recorded in the Book of Mormon. . . .

We have the testimony of eleven special witnesses to the divine origin of the Book of Mormon, which book testifies of Christ's resurrection, containing as it does the records of the ancient prophets and disciples of Christ on this continent, thus confirming their testimonies.

Is this all the evidence we have? No. Joseph Smith boldly declared to the world that if mankind would sincerely repent of their sins and be baptized by authority, they should not only receive a remission of their sins, but by the laying on of hands, they should receive the Holy Ghost, and should know of the doctrine for themselves. Thus all who obey the law and abide in the truth become witnesses of this and other equally great and precious truths.⁵

I bear my testimony, and surely it is of as much force and effect, if it be true, as the testimony of Job, the testimonies of the disciples of Jerusalem, the disciples on this continent, of Joseph Smith, or any other man who told the truth. All are of equal force and binding on the world. If no man had ever testified to these things upon the face of the globe, I want to say as a servant of God, independent of the testimonies of all men and of every book that has been written, that I have received the witness of the Spirit in my own heart, and I testify before God, angels and men, without fear of the consequences, that I know that my Redeemer lives, and I shall see him face to face, and stand with him in my resurrected body upon this earth, if I am faithful; for God has revealed this unto me. I have received the witness, and I bear my testimony, and my testimony is true.⁶

—President Joseph F. Smith.

⁵See personal testimony on page 57. "This Is My Witness!"
⁶Italics ours.

Library File Reference: Resurrection.



MAKE ROOM*

Souls are precious—your soul and my soul. God Himself has said so. Remember, we do not run alone in this great race of life—we can have the help of the Lord. However, before we can take Jesus as our companion, before we can follow Him as our guide, we must find Him.

You ask, "How can we find Jesus?" I would like to suggest that, first of all, we need to make room for Him. Remember His words:

... The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (Matthew 8:20.)

Then, again, the physician Luke described the nativity scene:

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. (Luke 2:7.)

As I drive through the many parts of this land, as I see the homes of America, I note that most homes have a room for Jane, a room for John—bedrooms, eating rooms, playrooms, sewing rooms—but I ask the fundamental question, "Is there room for Christ?" Is there room for the Son of Almighty God, our Saviour, and our Redeemer?

The invitation of the Lord is directed to each of us:

Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him. . . . (Revelation 3:20.)

Oh, my young brothers and sisters, make room for the Lord in your homes and in your hearts; and He will be a welcome companion. He will be by your side. He will teach you the way of truth. With His help, and with the preparation about which we have spoken, you can go forward in this vital race of life and achieve your great expectations. Then at the conclusion of it all, you will be able to say, with Paul of old,

I have fought a good fight, I have finished my course, I have kept the faith. (II Timothy 4:7.)

When this is so, there will be laid up for you a crown of righteousness which the Lord, the Righteous Judge, shall give unto you.

—Elder Thomas S. Monson.

Art by Dale Kilbourn.

"Behold, I stand at the door, and knock. . . ."

8, 9. *Adapted from BYU Speeches of the Year, May 11, 1965, pages 8, 9.
Library File Reference: Jesus Christ.

Easter is Happiness



EASTER MESSAGE¹

I know it must be Spring, because
The breeze has told me so;
It whispered that the crocuses
Are peeping through the snow.

And yesterday, the little brook
That sleeps all Winter long,
Began to twinkle in the sun
And hum a happy song.

Oh, all the world is waking
And all our hearts are gay
While voices ring with happiness
To welcome Easter Day.

—Doris I. Bateman.

EASTER MORNING

Easter morning comes so softly
To a world that's dark and worn.
In the beauty of its message
Our hearts can be reborn.
Lift your eyes in faith to greet it,
Let God's promise fill your soul,
Make the glory of His coming
Your everlasting goal.
With the dawning of the morning
While the world is bathed in light,
Let your heart be as the lily
In its robe of purest white.

—Yvonne L. Shaul.

EASTER²

The air is like a butterfly
With frail blue wings,
The happy earth looks at the sky
And sings.

—Joyce Kilmer.

EASTER IN THE WOODS³

This dawn when the mountain-cherry lifts
its frail white bloom among dark pines,
and chipmunks flash small happy paws
along old tumbled boundary lines,
this golden morning when the vixen
nuzzles her five young foxes forth
to roll in the Easter sun—
again the woods know soft green birth.

Snuffed by a puffball infant rabbit
are yellow violets by the spring;
among half-opened apple buds
a wood thrush tilts his head to sing.
Risen is He! And they are His,
who scamper under warm blue skies,
who nibble little fists of grass,
and gaze on earth with shy glad eyes.

—Frances Frost.



Photo by Luoma Studios.



Photo by H. Armstrong Roberts.

EASTER MORNING

I go to church on Easter,
And sit by my friend Ben,
And hear the wondrous Easter story
Told to us again.

The church is bright with lilies white,
The organ softly plays,
I think of Him who died for us
And taught us of His ways.

—Hazel W. Lewis.

A PLAN OF BEAUTY

I thank Thee, Lord, for eyes to see
The lilac's violet sheath unfurled;
A butterfly, so dainty, poised
Above a rose, pink petal-curved;
The russet, amethyst and gray
Of sunset fading into night;
A time of awe. Yet most I see
A plan of beauty show Thy might.

—Gladys Hesser Burnham.

Reprinted from *Grade Teacher* magazine by permission of the publishers. Copyright 1945 by Teachers' Publishing Corporation.
"Easter" by Joyce Kilmer, copyright 1914 by Harriet Monroe, from the book, *Poems, Essays and Letters*, by Joyce Kilmer. Reprinted by permission of Doubleday and Company, Inc.
Frances Frost, *Easter in the Woods*, American Junior Red Cross News, Washington, D.C., 1942.

THE FLOWERS OF EASTER⁴

They have come back to field and hill,
To garden and to wood,
The crocus and the daffodil,
The violet in her hood,
The mignonette, the pansy blue,
The lily straight and tall—
So like the flowers, dewy, still,
In that old garden on a hill,
The first Easter of all!

I think the light, that morning, fell
In the same lovely way
On petal, leaf, and lifting bell,
As the light falls today;
That violets looked gently up,
Hearing the dawn-wind's call,
And dew was in a crocus cup
And fragrance in a lily cup,
In that old garden long ago,
The first Easter of all.

—Nancy Byrd Turner.

AT EASTER TIME⁵

The little flowers came through the ground,
At Easter time, at Easter time;
They raised their heads and looked around,
At happy Easter time.
And every pretty bud did say,
"Good people, bless this holy day,
For Christ is risen, the angels say
At happy Easter time!"
The pure white lily raised its cup
At Easter time, at Easter time;
The crocus to the sky looked up
At happy Easter time.
"We'll hear the song of heaven!" they say,
"It's glory shines on us today.
Oh! may it shine on us always
At holy Easter time!"

'Twas long and long and long ago,
That Easter time, that Easter time;
But still the pure white lilies blow
At happy Easter time.
And still each little flower doth say,
"Good Christians, bless this holy day,
For Christ is risen, the angels say
At blessed Easter time!"

—Laura Elizabeth Richards.

⁴From *Easter Chimes*, E. P. Dutton and Company, Inc., New York. Published by permission of the author.
⁵Laura E. Richards, *In My Nursery*, Little, Brown and Company, Inc., New York, N.Y.
Library File Reference: Easter.

“Feel at Home” in Heaven*

by H. Ray Hatch**

Goals, objectives, destinations—what are they?

I would counsel youth to acquire as soon as possible an objective in life—something at which they wish to aim. Establishing a goal not only gives comfort and poise in general activities through life, but it also is a great conservator of time and energy. Indecision is probably the superlative waster of time and energy and effort. James expressed it: “. . . he that wavereth is like a wave of the sea driven with the wind and tossed.” (James 1:6.) Therefore, wisdom lies in choosing prayerfully, promptly, and wisely, a destination toward which to strive.

May I also issue a warning in connection with this matter of objectives. It is amazing the difference that five, ten, or fifteen or more years can make in one's attitude towards the goals of life. Allow me a personal reference. Along in the early 1920's, a Fellowship in the American College of Surgeons seemed to me an absolute MUST. I exerted my efforts and my energies to secure just that. I have a certificate of that Fellowship in our clinic building, some fifty feet from our home in Idaho Falls. Sometimes, now, in contemplating a fire or earthquake or some other destructive force that might strike the clinic and destroy everything in it, I ask myself, “What would I want to salvage?” Well, as of now, I would hardly quicken my pace to salvage my professional certificates—I now have little emotional interest in them. Not so with the certificates of ordination as elder or high priest, or my setting apart as president of the North Idaho Falls Stake, or my ordination as a patriarch! Such is the contrast of satisfactions in the things of the world and the offerings of the Church. The Church vouchsafes to us (in proportion to our faithfulness) an eternal continuity of satisfactions, hopes, aspirations, and advancing goals towards which we may direct our aims, our efforts, and our energies, with assurance that we will in no sense be short-changed, dismayed, or disappointed.

A Desire for Worldly Wealth

Goals—economic goals. I do not think I ever saw a hardy, red-blooded “he-man” who at some time

in his life did not aspire to make a lot of money. The Lord recognized that the making of money is important. He made provision for it. There are three great fundamental principles or laws upon which financial prosperity is based and promised. They are: (1) tithes and offerings, (2) the Word of Wisdom, and (3) the Sabbath Day. The prophet Jacob, indicating the significance and importance of riches, gave us this formula:

But before ye seek for riches, seek ye for the kingdom of God.

And after ye have obtained a hope (I would like to add, a motivating hope) in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive (and I take this as the captive dead as well as the captive living) and administer relief to the sick and the afflicted. (Jacob 2:18, 19.)

That is the formula. Just a brief analysis of that formula will disclose that it recognizes the opposites of selfishness and greed. It is, indeed, the formula for extroversion.

At one time I had a great desire to make money. I was, it seemed, on the eve of doing just that. I prayed earnestly. I even argued with the Lord. I said, “Father, I have never had a dollar since I joined the Church but has been fully tithed. I have been liberal with my offerings. I have never touched tea, coffee, liquor, nor tobacco since my baptism into the Church. I have attempted to keep the Sabbath Day. The very nature of my professional ministry is the relief of the discomforts and distresses of the ‘sick and afflicted.’ Now HEAR me, I pray.” Wasn't that a pretty good argument—some of you young lawyers? “Hear me, Father, I pray. Bless me with this abundance, with which I desire to do just that which Jacob prescribed.”

A Dry Well

Well, the thing was all shaping up. Brother Henry Moyle told me, “Ray, if this thing goes through, your holdings will be worth upwards of

*Condensed from the author's talk at Brigham Young University, April 25, 1962. Used by permission.

**Dr. H. Ray Hatch is currently patriarch of the North Idaho Falls Stake and president of the Idaho Falls Temple Mission, and Bureau of Information. He was formerly president of the North Idaho Falls Stake. He is a convert to the Church, having been baptized in Chicago at the age of 24. He is a graduate of Rush Medical College and has been governor for Idaho of the American College of Surgeons. He and Sister Hatch are parents of 5 sons.

thirty million dollars." Oh, what a lot of relief I could have given to the sick and the afflicted with that thirty million! What a lot of clothing I could have placed upon the naked, and how full I could have stuffed the bellies of the hungry! But out of a clear sky it was all "knocked into a cocked hat." We drilled into a dry hole. As you may know, the U. S. Geological Survey requires that "dry holes" be filled and cemented from the bottom up. At the bottom of that dry hole, filled with cement, was my thirty million dollars!

Well, I wondered about it. I prayed about it. But I was not disturbed about it. That was a blessing, wasn't it? I didn't have the least idea of committing suicide because of what the Lord had done to my and Brother Moyle's thirty million dollars. Now I can see how that anticipated money would *not* have been a blessing. I watch my boys study and scheme, sweat and toil. I watch them strive and worry and GROW and DEVELOP in their efforts to meet the obligations on things which I would have handed than "on a platter" with that thirty million. I realize now how kind my Father was in denying me my very, very earnest and logical request for riches.

Trials and Tribulations—A Wise Provision

Trials, tribulations, and difficulties are our Father's wise provision for the development of our souls, the enlargement and quickening of our intellects—the fashioning of our bodies, minds, and spirits that we may return home to our Father in heaven and, as President Hugh B. Brown once said, "feel at home there."

In desperation in Liberty Jail, Joseph cried out unto the Lord:

O God, where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? (Doctrine and Covenants 121:1,2.)

Joseph prevailed with the Lord, and the Lord answered him:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. (Doctrine and Covenants 121:7, 8.)

Again, in the Doctrine and Covenants, the Lord, in detailing the trials and difficulties and vicissitudes Joseph was to suffer, said, "... know thou, my son, that all these things shall give thee experience, and shall be for thy good." (Doctrine and Covenants 122:7.)

Now let us not be too worried about the realization of lesser hopes and aspirations; I mean the temporal, the professional, and the economic. God is good. He is wise, and He loves us—to the extent we let Him—and He cannot do it if we do not let Him. He will provide those conditions and situations most conducive to the real objective of life—"Our Happiness."

Life, Liberty, and Happiness

That one declaration of the purpose of life, "Adam fell that men might be; and MEN ARE, THAT THEY MIGHT HAVE JOY,"¹ (2 Nephi 2:25) is worth all the Book of Mormon has cost in human suffering, sacrifice, and martyrdom. A similar inspiration was manifest by the founding fathers in another great document—The Declaration of Independence:

We hold these truths to be self-evident, that all men are created equal, . . . endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.

Man is not endowed with happiness, but with the right to go out and get it. The Gospel of Jesus Christ is a loving Father's blueprint as to how and where HAPPINESS (JOY) may be obtained.

Read the closing verses of *Moses* 6:50-68, where Adam had the temerity to ask the Lord, "Why?" when the Lord told Adam he had to be baptized. The Gospel plan is the highly scientific, logical, complete answer to the "whys" of baptism.

Another of many gems is in the Pearl of Great Price. Joseph, in the story of the First Vision, was in the grove "to inquire of the Lord." In describing his encounter with the devil, he states:

"... It seemed to me for a time as if I were doomed to sudden destruction. But, EXERTING ALL MY POWERS² to call upon God to deliver me . . . I found myself delivered from the enemy which held me bound." (*Joseph Smith* 2:15-17.)

That is the gem: "EXERTING ALL MY POWERS." That is the inspired "price tag" on delivery from evil, on exaltation in the celestial kingdom—yes, on each and all of the choice blessings and accomplishments of time and eternity. Major awards and rewards do *not* come as compensation for lukewarm, half-hearted attitudes and efforts.

This Is My Witness!

I close by giving you my witness. Listen, hear, try to understand and comprehend, and remember, I pray you. This is my witness! Joseph Smith, the Prophet, saw what he said he saw. He heard what he said he heard. He was commissioned and ordained

(Concluded on page 59.)

¹Words capitalized by author.
²Words capitalized by author.



*Fourteenth in a Series To Support the
Family Home Evening Program*

The Art of Contemplation

by Reed H. Bradford

One of the significant things of which social scientists are aware is the influence of social groups in determining behavior. The goals that one pursues in life have often been given to him by these groups. Acceptance of these goals can be either an unconscious or conscious thing. A child, for example, is born into a given home. His parents have firm faith in the principles of the Gospel and demonstrate this faith in their behavior. They have respect one for another, they pray together, and they study the principles of the Gospel regularly. These and many other behavior patterns are part of their lives. The child imitates their ways of doing things. He participates in the kinds of experiences that have developed the faith of his parents. Thus, there is a great opportunity for him to become like them in his devotion to the Gospel.

But supposing a child is born into a home in which there is indifference toward the Church and its teachings? Perhaps his parents think of Sunday as a day for recreation and take him fishing instead

of to sacrament meeting. He comes to enjoy fishing and associates it with the Sabbath. He may become quite a different person from the first child.

There is another factor which is important in causing people to pursue the same goals as the group to which they belong. Recognition or status is very important to most individuals, and thus they do the things which the group does in order to feel accepted. Failure to conform to group standards has caused many a person to be rejected or socially isolated. But each individual must be mature enough to know when to conform to the behavior of group members and when not to do so. Unless one takes serious thought about his life, he may become like "a wave of the sea driven with the wind and tossed." (*James 1:6.*)

The waves in this case are the desires and behavior patterns of the group. The individual who simply "follows the crowd" might be referred to as a "radar directed man." He finds out how the group expects him to behave and then conforms.

A practice which will help any individual to gain the most from his earthly experience might be entitled, "The Art of Contemplation." This means that he regularly takes time to think and reflect about his life. If this reflection is to be most meaningful he must find a place where he will not be interrupted or distracted. For some, it may mean a favorite spot in the hills or mountains; for others, it may mean a room in their own homes. There are many possibilities; each person has to find the one that suits him best.

What may be accomplished during this contemplation period? Following are only some of many suggestions:

1. Goals

It is useful to think of the goals one is pursuing. One individual pondered the main purpose of his life over an extended period of time. He was able to arrive at some generalized goals such as salvation, exaltation, and the kind of joy advocated by the Saviour. These became the "trunk of the tree" in his life. He related all of his actions to these goals. In one of his hours of reflection the concept of "the personal commitment" came to him. By this was meant that he would try to represent the Saviour's way of life in all his actions. Having these general guidelines for his life, he found it easier to make decisions. He consciously chose the groups which he felt would contribute to the joy and satisfaction he wanted to achieve. And yet he also found it possible to be a member of many different groups, some of whose actions were not in conformity with his own

¹For further development of this idea see David Riesman, *The Lonely Crowd*.

values. In these cases he tried to explain why he could not behave as they did. Nevertheless, he acted in such a way that they knew he was not rejecting them as human beings.

2. Difficult Decisions

Some of the most difficult decisions in life are often between *good* and *good*. During the hours of contemplation one can carefully consider the values and desires which are the most important to him. For example, one of the author's associates at Brigham Young University came to the Y because he felt he had the best opportunity there of teaching certain basic principles which were of utmost concern to him. He did this at a great sacrifice in salary. But this man had rated his values and was very happy over the decision that he made.

3. Spiritual Experience

The hours of contemplation can be a great spiritual experience. Another individual known to the author follows an intelligent procedure in making decisions. He obtains as much knowledge relevant to the decision as possible, considering the limitations of time and energy. After careful evaluation, he makes a *tentative* decision and then presents this decision to the Lord in accordance with the teaching of Section 9 of the Doctrine and Covenants:

But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. (Verse 8.)

4. Overcoming Bad Habits

It is good to re-examine past experience and to

learn from it. Perhaps one decides in one of these hours of contemplation to try to correct an undesirable habit. For some period of time he concentrates on that habit alone, trying to replace it with another and more desirable habit. Or perhaps when some doors have closed, he consciously looks for the doors that are still open. That is, he looks for the new opportunities which may be available.

5. Planning Ahead

One woman, just before retiring, contemplated her actions for the following day. Her main purpose was to gain as much from each day's experience as possible. She found that by spending a little time in planning for tomorrow she was able to use her time more efficiently.

6. Looking for Beauty

It is possible to use this time for an appreciation of beauty. One individual always makes it a point to spend a few minutes watching the sunrise and the sunset whenever possible. Another individual listens to beautiful music. Many people paint landscapes or do other things they enjoy.

In one sense, the art of contemplation helps a person to exercise his divine right of free agency. He is using his intelligence, his knowledge, his wisdom and his skill to make wise choices. He is consciously trying to involve the influence of the Holy Ghost, the Saviour, and his Heavenly Father in all of his actions. He himself becomes aware of his own power to give proper direction to his life in accordance with the will of his Creator.

Library File Reference: Meditation.

"FEEL AT HOME" IN HEAVEN (Concluded from page 57.)

and set apart to do what he declared he was commissioned to do; namely, to restore the Gospel of Jesus Christ—the plan, the blueprint, the specifications for abundant and happy living. He established The Church of Jesus Christ of Latter-day Saints, the institution which, in the wisdom of our Father, was the provision by which this great plan of happy living could come into being. Joseph did receive, as he said he received, the Holy Priesthood and keys, the directing authority thereof; he did transmit them, and they came down successively to the Council of the Twelve and the Presidents of the Church until now. This priesthood and these keys now abide in and are exercised most efficiently

by the Prophet, Seer, and Revelator, and President of the Church of Jesus Christ, David O. McKay. They contain all that is necessary in instruction, admonition, encouragement, power, and authority, to enable each and all to live happy and abundant lives and to achieve exaltation in the celestial kingdom.

I pray that God will bless and comfort and sustain us, and direct us successfully along that straight and narrow path that leads back home to our Heavenly Father, so fashioned and adorned spiritually, mentally, intellectually, and emotionally, that we will "feel at home" there.

Library File Reference: Goals.



Photo by Jeanne Bethers.

A LITTLE CHILD AT SUNDAY SCHOOL

BY COY SANDERS*

*I must be quiet as a mouse
In our Heavenly Father's house,*

*When I walk in, I'll take my place
With silent tongue and cheerful face.*

*I'll close my eyes and bow my head
Whenever prayers are being said.*

*The sacrament I will partake
Without a sound, for Jesus' sake.*

*When hymns are sung I'll try to bring
More reverence to the way I sing.*

*When talks are given, or organ plays,
I will be quiet as the one who prays.*

*In all these ways our Lord will see
I'm reverent as a child can be.*

*Brother Sanders teaches Sunday School in Sacramento Stake 5th Ward. He is a newspaper columnist.
Library File Reference: Reverence.

NT 126

NT 132

NT 133

NT 130



NT 128

NT 133

The Supper at Emmaus

(from the 24th chapter of Luke.)

BY HAZEL W. LEWIS

Jesus was dead. He had been crucified by His own people. But on the third day following His death He arose from the tomb. "Jesus Christ was the first of all mortals to emerge from the tomb with spirit and body reunited, inseparably connected, a resurrected, immortalized soul."¹

Following His resurrection, Jesus appeared to a number of people, to Mary Magdalene, and to other women who had come to the sepulchre. As they returned to the city, they met Jesus, who said, "All hail." He appeared to the eleven disciples as "they sat at meat." He also appeared to two disciples on their way to Emmaus and even to the Nephites on the western continent. But it is the chronicle of the meeting of Jesus with the disciples walking to Emmaus that is discussed here.

THE STORY

After Jesus had been crucified, a good and just man named Joseph went to Pilate and asked him for the body of Jesus.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. (Luke 23:53.)

And the women, Mary Magdalene, Joanna, and Mary, the mother of James, and other women who came with Him from Galilee, followed after, and saw the sepulchre and the body of Jesus which was laid there.

They then went to their homes, and prepared spices and ointments to anoint the body of Jesus.

Now on the first day of the week, very early in the morning, they went to the sepulchre. They took with them the spices which they had prepared.

To their surprise they found that the stone had been rolled away from the entrance to the sepulchre. They went inside, but found not the body of Jesus. They were sorely worried and troubled and wondered what to do. Suddenly they saw two men standing by them in shining clothing.

The women were frightened and bowed their faces to the earth. The men asked:

... Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

The women left the sepulchre and told the eleven disciples of the things they had seen. The latter doubted what the women had told them.

Peter, however, went to the sepulchre and saw the linen clothes which had been wrapped about Jesus; and he left, wondering what had happened.

That same day two disciples were walking to a village called Emmaus, which was a distance of threescore furlongs, or about seven miles, as we measure distance.

While they were talking sorrowfully and quietly of the events that had taken place, Jesus came near to them. They did not recognize Him because "their eyes were holden that they should not know him."



From a painting by
Leon Augustin Lhermitte
Courtesy, The
Jewish Museum, N.Y.C.

THE SUPPER



AT EMMAUS

Reproduced for The Instructor
by Wadsworth Lithographing Co.

The Supper at Emmaus

THE STORY (Concluded)

He asked them, "... What manner of communications are these that ye have one to another, as ye walk, and are sad?"

One of the men, whose name was Cleopas, answered, "... Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

He said to them, "What things?"

They told Him, "... Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: ... The chief priests and our rulers delivered him to be condemned to death, and have crucified him. ... Today is the third day since these things were done."

They also told Him they believed that Jesus who was crucified was the Messiah who was to redeem Israel.

Jesus then chided them for being slow of heart to believe what the prophets had said concerning the Messiah, and He said, "Ought not Christ to have suffered these things, and to enter into his glory?"

Then Jesus talked to them of the scriptures concerning His mission.

As they came into the village, Jesus would have walked on farther, but they urged Him to stay. "... Abide with us; for it is toward evening, and the day is far spent."

Jesus accepted their hospitality, and He went into the house with them. When the simple meal was ready, and perhaps as an honored guest, "... He took bread, and blessed it, and brake, and gave to them."

Perhaps it was the fervent way in which He blessed the bread; perhaps the disciples noticed His pierced hands; but in any event, the disciples' "... eyes were opened, and they knew Him; and He vanished out of their sight."

They were overjoyed, yet wondered why they had not recognized Him sooner. And they said one to another, "... did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

Immediately they started back to Jerusalem and found the Eleven and some other believers gathered together. They said, "... The Lord is risen indeed, and hath appeared to Simon"; and they told of their experience in meeting and breaking bread with Jesus.

And as they were talking, Jesus himself stood in the midst of them and said, "Peace be unto you." They were frightened and thought that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Then Jesus showed them the wounds in His hands and feet where He had been nailed to the cross. And to teach His disciples that He was a living person He said, "... Have ye here any meat?"

And they gave him a piece of broiled fish, and of an honeycomb. And he took it and did eat before them.

Then Jesus told His disciples that He, the Christ, was meant to suffer, and to rise from the dead on the third day. He further told them that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And they worshipped him, and returned to Jerusalem with great joy.

THE ARTIST AND THE PICTURE

The picture, "The Supper at Emmaus," was painted by the French artist Leon Augustin Lhermitte. He was born July 31, 1844, and died July 27, 1925. Lhermitte was known as a pastelliste, (pastels, charcoal) an engraver, and a landscape painter.

Most of his paintings were scenes from rural life and of the common working men and women. His paintings were realistic, honest, and very true to life.

Lhermitte was interested in the work of artist J. F. Miller (1814-75), and the contrast was pointed up in this statement: "Lhermitte paints working folk, strong, full of the dignity of hard work, but lacking the pathos and poetry of Miller's studies."

In the painting of "The Supper at Emmaus" all eyes are focused on Jesus as He breaks bread with His disciples. The expression of surprise and bewilderment on the faces of the disciples as they recognize their guest to be Jesus, is outstandingly portrayed by the artist. The account in *Luke* does not mention the characters of the woman and child in the background, but they seem intent on bringing food to their guest. The woman glances at the boy to be sure that he serves the Master well. Truly, the artist has been perceptive in his knowledge of people and their feelings.

¹ "He Is Risen - As He Said," by Elder James E. Talmage, *The Instructor*, March, 1951, page 66.

² *The Book of Knowledge*, Volume 7; Grollier Society, Inc., New York, N.Y.; page 2372.

(For Course 28, lessons of March 20 and 27, and April 3, "The Atonement" and "Salvation"; for all Easter Lessons; to support Family Home Evening lessons 25 and 26; and of general interest.)

LIBRARY FILE REFERENCE: Resurrection and Ascension.



NT 124

NT 131

NT 129

NT 125

DPH

Easter

A Very Special Day^{*}

A Flannelboard Story by Marie F. Felt

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. . . .
—Matthew 28:5, 6.

The story of Easter begins on a Friday, the day before the Jewish Sabbath. It had been a day of great sadness for the friends of Jesus, because His enemies had hung Him on a cross. [End of Scene I.]

After Jesus died, His friends put His body in a sepulchre (a tomb or burial place hollowed in a rock). It was a new tomb which Joseph of Arimathea had prepared for himself.

Then Jesus ". . . rolled a great stone to the door of the sepulchre, and departed." (Matthew 27:60.) "And Mary Magdalene and Mary the mother of Jesus beheld where he was laid." (Mark 15:47.)

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." (Luke 23:56.) [End of Scene II.]

"Now the next day, that followed the day of preparation, the chief priests and the Pharisees came together unto Pilate, . . ." (the Roman Governor) and told him they remembered Jesus saying while He was yet alive that after three days He would rise again. This they believed would not happen, but they wanted to seal the sepulchre and place soldiers to guard it until the third day, ". . . lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead. . . ."

Pilate was willing, and ". . . said unto them, Ye have a watch (guard): go your way, make it as sure as ye can." And that is what they did. (Matthew 27:62, 64, 65.)

Now when the Sabbath had ended and the first day of the week began to dawn there came ". . . Mary Magdalene and the other Mary to see the sepulchre." (Matthew 28:1.)

Before these good women had come, there had been ". . . a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." (Matthew 28:2.)

(For Course 2, lesson of April 10, "Easter Is a Special Time"; for Course 28, lessons of March 20 and 27, "The Atonement"; of general use for all Easter lessons; to support Family Home Evening lesson 35.)

The men who had been placed to guard the sepulchre were so afraid that they ". . . did shake, and became as dead men." (Matthew 28:4.) As soon as they could, they hurried back to the city to the chief priests to tell them all that had happened.

Now the chief priests and the elders did not want the people to know the truth of what had happened, so ". . . they gave large money unto the soldiers," who were told to say, ". . . His disciples came by night, and stole him away while we slept. . . . So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." (Matthew 28:12, 13, 15.)

As the women came nearer, the angel said, ". . . go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him. . . ." (Matthew 28:7.)

Mary Magdalene ran ahead. As she ran she came to Peter and John and said, ". . . They have taken away the Lord out of the sepulchre, and we know not where they have laid him." (John 20:2.)

Peter and John ran quickly to the sepulchre, and saw the empty tomb.

"Then the disciples went away again unto their own home." (John 20:10.)

Mary ". . . stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre." There she saw two angels, who said, ". . . Woman, why weepest thou? . . ."

Mary answered, ". . . Because they have taken away my Lord, and I know not where they have laid him." (John 20:11-13.)

Mary then turned back. As she did, she ". . . saw Jesus standing, and knew not that it was Jesus." (John 20:14.)

In a moment Jesus spoke to her, saying, ". . . Woman, why weepest thou? whom seekest thou?"

Supposing Him to be the gardener, Mary said, ". . . Sir, if thou have borne him hence [meaning, taken him away], tell me where thou hast laid him, and I will take him away." (John 20:15.)

Jesus could tell that Mary did not know Him, so He spoke to her again. This time He spoke her name, "Mary." Immediately she turned and with love and great adoration she spoke the word, "Master." (John 20:16.)

Jesus spoke to her again, saying, ". . . Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17.)

When Mary found the disciples, she told them what had happened. [End of Scene III.]

*Reprinted from January, 1963, page 21.

Two of Jesus' followers "... Went that same day to a village called Emmaus, ... And they talked together of all these things which had happened.

"And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them." They did not know Him.

Jesus asked the men why they were sad. They were astonished that He asked, but they explained to Him how "Jesus of Nazareth ... a prophet mighty in deed and word" had been delivered up by the chief priests and crucified. But now His body was not to be found.

Jesus, then, beginning with the words of Moses, told them all the things the prophets had written concerning Himself. But the men did not recognize Him. When they reached the village they invited Jesus to stay with them. Jesus accepted, and as they sat to eat "... He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." (Luke 24:13-31.) [End of Scene IV.]

During the days that followed His resurrection Jesus appeared often to His apostles and told them to teach in His name among all nations, beginning at Jerusalem.

Then, "... he led them out as far as to Bethany [which is a short distance from Jerusalem], and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy." (Luke 24:50-52.) [End of Scene V.]

Joseph and Nicodemus carrying Jesus' body. (NT125.)
 Mary Magdalene (NT126) and Mary, mother of Jesus. (NT127.)
 Three soldiers (NT128, NT129.)
 An angel. (NT130.)
 A stone. (Make simple drawing and color.)
 Peter and John. (NT131.)
 Jesus. (NT132.)
 Two of Jesus' followers. (Any suitable figures.)
 Jesus' apostles. (NT133.)

Order of Episodes:

SCENE I:

Scenery: Outdoor scene with people near three crosses. (NT124.)

SCENE II:

Scenery: Replace first scene with the tomb wherein Jesus is to be buried.

Action: Joseph and Nicodemus carry Jesus' body to the tomb. Mary Magdalene (NT126) and Mary, mother of Jesus (NT127), watch where He is laid.

SCENE III:

Scenery: Use outdoor scene, as used in Scene II, with soldiers guarding the tomb. (NT128, NT129.)

Action: Place figure of angel (NT130) at door of tomb. Move stone from the door to the side of the sepulchre. Soldiers flee. Remove the soldiers from the board.

The two Marys (NT126, NT127) and others come to the tomb. They are told by the angel (NT130) that "He is risen," and to tell the disciples. Remove from the board.

Mary (NT126), who has run ahead returns with Peter and John. (NT131.) Place these near the door of the tomb. Peter and John see that Christ is gone. As yet they do not comprehend the significance of Christ's resurrection. They return to their homes. Remove Peter and John from board.

Mary (NT126) alone remains outside the tomb, weeping. Tell that as she looks into the tomb she sees two angels, and of the ensuing conversation. She turns and sees Jesus. (NT132.) Place Him on the board. Relate their conversation. She leaves to tell the apostles of her meeting with Jesus.

Remove the tomb and character from board.

SCENE IV:

Scenery: Inside home of two disciples. Use October, 1964, or February, 1966, centerspread picture.

Action: Tell the story about them and Jesus.

SCENE V:

Scenery: Outdoor scene.

Action: Jesus (NT132) and His apostles (NT133) are seen as Jesus instructs them. He lifts His hand and blesses them, and then ascends into heaven.

Library File Reference: Resurrection and Ascension.

How To Present the Flannelboard Story

Characters and props needed for this presentation are:

Outdoor scene with people near three crosses. (NT124.)
 Scene with tomb. (Use simple drawing or cutout from Pict-o-graph kit or picture packets.)

HOW TO PRESENT FLANNELBOARD SCENES



WHY AND WHY NOT?

Junior
Sunday
School



WHY IS ONLY ONE TEACHER PER CLASS RECOMMENDED?

Responsibility develops dependability, and dependability is a trait every Junior Sunday School teacher will want to have. When a class is the responsibility of one teacher, better preparation of lessons and better teaching results. The teacher will

take a greater interest in the boys and girls; she will realize she is responsible to our Heavenly Father for the children in her class during the Sunday School period, and she will put forth a greater effort to understand the needs of the children and do all she can to help them.

Children feel more secure with one teacher who teaches the class every Sunday. There is no confusion as to who their teacher is, no wonderment as to who will be their teacher next Sunday.

On occasions when new teachers join the Junior Sunday School staff, it might help the new teacher to visit a class for several Sundays to observe how a good teacher handles class activities. However, this training period should not be for more than two or three Sundays, after which the new teacher should be given the responsibility of her own class.

Two teachers per class is not recommended.

—Junior Sunday School Committee.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. To purchase magazines, quote code numbers on the chart which are of interest to you, and send 35¢ for each copy desired. Reprints of many center spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number quoted is the year.

Second number quoted is the month.

Third number quoted is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story.

Cs—center spread.

Isbc—inside back cover.

Osbc—outside back cover.

*—not available.

SUNDAY SCHOOL COURSE NUMBER													
April	1	2	4	6	8	10	12	14	18	20	24	26	28
3	58-11*- 350, Isbc 58-5*- Cover 59-11*366 63-2- Cover	56-9-Cs 59-11*-Cs 63-1-Cs	61-C-17 61-5-174	60-2-68 60-6-192 62-1-3	59-11*385 60-2-52 62-2-44, 55 64-2-59	62-2-44, 82 60-2-39 62-2-44, 48	62-1-34 64-2-80 64-4-136	59-11*366 60-2-65	60-2-60 64-1-20	62-2-52 63-4-113 63-5-186	62-2-Cs	62-1-1, 8 64-2-60	
10 (Easter)	57-2*-Cs 61-12-400 62-1-10 64-1-4	59-11*356 62-1-10 64-1-4	59-11*356 62-1-10	59-11*356 59-11*370 62-1-10 64-1-4	59-11*356 62-1-10	59-11*356 62-1-10	59-11*356 60-2-44 62-1-10	59-11*356 60-2-44 62-1-10	59-11*356 60-2-44 62-1-10	59-11*356 60-2-44 62-1-10	59-11*356 62-1-10	59-11*356 62-1-10	59-11*356 62-1-10
17	61-12-Cs Cover	57-11-347 60-7-243 60-10-350 63-5-152	59-11*356 64-2-50, 80	61-12-397	59-11*358 62-2-42	60-2-48	66-1-35	59-11*362 60-2-40 61-12-392 64-2-48	59-11*382, Cs, 388 63-2-52 63-7-264 61-12-397 62-2-37, 40	60-8-258 62-1-4, 34 64-2-58	59-11*360 62-1-4, 34 64-2-58	64-2-64	60-2-42 62-1-4, 34 62-2-48, 72
24	63-11-416 64-2- Cover 64-4- Cover 64-5- Cover 64-6- Cover, Osbc	57-5-155 61-C-32, 35, Cover	60-2-68 80-6-192 62-2-54	60-1-1 61-C-35 61-12-406 62-2-55	Review	58-8*-Cs 60-4-114 60-12-404 63-8- Cover	60-2-46	60-2-46	62-1-6	63-7-264	59-11*356 64-2-62	62-2-Cs, Isbc	59-11*360, 377 60-2-42



Sunday School Correlation Plan with the Priesthood

We should like to review with the superintendents the priesthood correlation program of the Church as it concerns the Sunday School operation in stakes and wards.

The stake presidency, with the assistance of the high council, are responsible for the Sunday School work of the stake. Upon invitation, the Sunday School superintendent (sometimes with his assistants) meets monthly with the stake president and high council as needed for the purpose of planning and reporting Sunday School activities of the stake. At quarterly conferences the stake superintendency are expected to meet with the priesthood leadership on call of the general authorities.

The bishop and his counselors are responsible for Sunday School work in the ward. A member of the bishopric is usually assigned to work closely with the Sunday School superintendency.

The Sunday School superintendency are in close contact with the ward priesthood executive committee. This committee consists of the bishopric, group leader of the high priests, a president or unit leader of the seventies' quorum, the president or group leader of the elders' quorum, and the secretaries of the Aaronic priesthood. This committee meets weekly.

The Priesthood Executive Committee, together with the head of each auxiliary organization and a secretary form the ward council which meets monthly.

The purpose of the ward council is to receive reports from the home teacher and to give infor-

mation to home teachers for the enlistment of members of the ward into activity in the various ward organizations.

The superintendent, as a member of the ward council, is charged with the responsibility of obtaining information from the teachers and secretary of the Sunday School concerning the Sunday School activities of all members on the potential roles. He goes to ward faculty meeting and there discusses with the teachers problems involved in inducing into activity the members on the potential rolls.

Armed with all information at his command, he goes to the ward council. The home teaching personnel is represented on the ward council. These representatives bring to the ward council the information concerning activity or inactivity of various members of the ward. Thus the information is funneled into the priesthood executive committee, who are members of the ward council and who consider the enlistment matters at their weekly meetings. The superintendent may be expected to appear before the Priesthood Executive Committee and ward council and to respond orally to questions concerning evaluation of the enlistment program and home teaching as it concerns various members of the ward.

Home teachers or the bishop may request that Sunday School teachers or their assistants or members of the class act as aids to the home teachers in enlisting attendance of ward members. In some instances Sunday School

teachers will be invited to enlist independently certain members of the ward in Sunday School activity.

The faculty meeting gives members of the ward faculty the opportunity to discuss all phases of the enlistment program. Teachers here learn the program and present the facts which enable the superintendent and Sunday School faculty to correlate their efforts in enlistment with the work of the bishop and the home teachers. The faculty meeting thus becomes a very important Sunday School meeting. It would seem now that it should be held in every ward.

It must be remembered, however, that where there is a true teacher-student relationship that is interrupted by an occasional absence, or where there are assignments or other reasons for communication such as sickness or birthdays, the teacher is at liberty to contact the student to induce participation or attendance at Sunday School. This he may do without disturbing the enlistment program which operates through the ward council and the home teachers.

—*Superintendent
Lynn S. Richards.*

RIGHT PERSPECTIVE

I looked at my brother through the microscope of criticism, and I said: "How coarse my brother is!" Then I looked at my brother through the telescope of scorn, and I said: "How small my brother is!" Then I looked into the mirror of truth, and I said: "How like me my brother is."

—*Anonymous.*

Answers to Your Questions

Concert Recitations in Worship Service

Q. What is the purpose of the concert recitation in the worship service? —Sunday School Semi-annual Conference.

A. The concert recitation is designed to give members of each class an opportunity to learn important passages of scripture. Class members are afforded the experience of participating before a large group of people. The passages should be memorized and not read.

Concert Recitations in Fast Meeting

Q. How are concert recitations

handled on fast day when fast meeting follows immediately?

—Sunday School Semi-annual Conference.

A. The sacrament is dispensed with in Sunday School, and in addition to the regular 2½-minute talks there are two concert recitations, each preceded by one 2½-minute talk on the same subject. Hymn practice is extended to fifteen minutes. (See Plan D, *Handbook*, page 27.)

Sunday School Manuals

Q. Should the Sunday School budget include the cost of manuals for the library, superintend-

ency, teachers, and students?

—Sunday School Semi-annual Conference.

A. The ward budget may include the cost of manuals for the library, for the superintendency, and, if desired, for the teachers. However, manuals for teachers and students are usually purchased by the teachers and students themselves. The budget fund provided for the general board also may be included in the budget.

—General Superintendency.

Memorized Recitations

For April 3, 1966

Scriptures listed below should be memorized by students in Courses 10 and 18 during February and March. Students should then recite, in unison, the passages during the Sunday School worship service of April 3, 1966.

COURSE 10:

(This verse indicates that God has prepared choice and wonderful blessings for those who love him.)

"But as it is written, Eye hath not seen, nor ear heard, neither

have entered into the heart of man, the things which God hath prepared for them that love him."

—I Corinthians 2:9.

COURSE 18:

(This verse indicates that only those who perform the will of the Father will be allowed to enter the kingdom of heaven.)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21.)

COMING EVENTS

March to mid-April
Instructor Campaign

• • •

April 6, 9, 10, 1966

Annual General Conference

• • •

April 10, 1966

Semi-annual
Sunday School Conference

• • •

April 10, 1966

Eastar

The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent
WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; FREDERICK E. FOLLAND, General Secretary
MEMBERS OF THE DESERT SUNDAY SCHOOL UNION BOARD

George R. Hill
David L. McKay
Lynn S. Richards
Wallace F. Bennett
Richard E. Folland
Lucy G. Sperry
Marie F. Felt
Gerrit de Jong, Jr.
Carl J. Glade
A. William Lund
Kenneth S. Lund
J. Holman Waters
H. Aldous Dixon
Leland H. Monson
Alexander Schreiner
Lorna C. Alder
A. Parley Bates

William P. Miller
Vernon J. Lee-Master
Claribel W. Aldous
Eva May Green
Melba Glade
Addie L. Swapp
W. Lowell Castleton
Henry Eyring
Carl J. Christensen
Hazel F. Young
Florence S. Allen
Beth Hooper
Ashel D. Woodruff
Frank S. Wise
Clair W. Johnson
Delmar H. Dickson
Clarence Tyndall

Wallace G. Bennett
Addie J. Gilmore
Camille W. Halliday
Margaret Hopkinson
Mima Rasband
Edith Nash
Minnie E. Anderson
Alva H. Parry
Harold A. Dent
Bernard S. Walker
Paul B. Tanner
Catherine Bowles
Raymond B. Holbrook
Joseph Fielding Smith, Jr.
Lorin F. Wheelwright
Fred W. Schwendiman

Lewis J. Wallace
Clarence E. Wonnacott
Lucy Picco
Arthur D. Browne
J. Roman Andrus
Howard S. Bennion
Herald L. Carlston
O. Preston Robinson
Robert F. Gwilliam
Dale H. West
Bertrand F. Harrison
Willis S. Peterson
Gordon L. Nelson
Thomas J. Parmley
Jane L. Hopkinson
Oliver R. Smith

G. Robert Ruff
Anthony I. Bentley
Mary W. Jensen
John S. Boyden
Golden L. Berrett
Marshall T. Burton
Edith B. Bauer
Elmer J. Hartvigsen
Donna D. Sorensen
Calvin C. Cook
A. Hamer Reiser
Robert M. Cundick
Clarence L. Madsen
J. Elliot Cameron
Bertrand A. Childs
James R. Tolman

RICHARD L. EVANS, HOWARD W. HUNTER, Advisers to the General Board

GOOD teaching is imaginative. To become interested and motivated to action, students must be quickened in the inner man, fired in the imagination. They must "see visions and dream dreams." Nothing is more deadening in the classroom than elaboration of the obvious, and endless repetition (in the same routine way) of that which has been said.

Jesus—Hebrew poet that He was—was never dull. His critics and enemies listened to Him with the same routine way) of that which has been said. They were no less surprised and intrigued than the latter. People hung on His every word. Imagine the surprise of the Pharisees when Jesus said to them, "... Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (*Matthew 23:27*.)

In a more positive vein, think how gratefully surprised the adulteress may have felt when Jesus said, "... Neither do I condemn thee: go, and sin no more." (*John 8:11*.)



JESUS KINDLED THE IMAGINATION

by Lowell L. Bennion

There is originality, freshness, picturesqueness, and the unexpected, in so much of what Jesus said.

Non-contributing Detail

One of the marks of a great storyteller is that he leaves much unsaid. Every word he speaks has point, quickens the imagination, and moves the listener on to another picture. Dull storytellers often get lost in the inconsequential. Superb examples of narration that omit non-contributing details and leave, therefore, much to the imagination are the stories in *Genesis*. Note how much is said and also left unsaid in a single sentence in the Joseph story:

Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours. (Genesis 37:3.)

Later on in the story (chapter 45), when Joseph revealed himself to his brothers, nothing is said of the content of their introspection. This is left to the reader's imagination. All great art has this quality of quickening the imagination of the observer, be it literature, music, painting, sculpture, or architecture.

Teaching is an art. Jesus demonstrated His mastery of the art in many ways. One of the most interesting of these was His fine sense concerning what should go unsaid. His words leave much to the imagination. He alerts the mind, fills it with a picture or an idea, and moves on. The reader feels complimented as well as aroused, for he is motivated to respond with his own thinking.

Tenth Teacher Improvement Article in the Series, "Jesus, the Master Teacher"

The Prodigal Son parable illustrates the point. There is only one verse repeated in the story. Even this could be called "the theme song."

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. (Luke 15:32; note verse 24.)

Note how quickly Jesus moves into the story: "A certain man had two sons." When the younger son demands his inheritance and takes leave of his father, nothing is said of how the father felt or of how the boy spent his money in riotous living. All this is left to the reader to ponder. The sharp contrast between the attitudes of the father and the older brother—without any elaboration—helps to depict clearly in the mind of the reader a Heavenly Father's love for the sinner.

Jesus explicitly warns against vain repetitions in prayer and offers the Lord's Prayer as an illustration of simplicity and sincerity. One marvels at its richness of content in so brief a space. Not a word is wasted. (*Matthew 6:9-13.*) The sacramental prayers are another illustration of prayers rich in meaning, spoken in well-chosen words. (See *Moroni 4:3* and *5:2.*)

For picturesque speech and for making each word count, the following passage is unexcelled:

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. (Matthew 6:28, 29.)

Read where you will in the Gospels, you find Jesus speaking right to the point, bringing His listeners up sharply. There are no tangents, no wandering in abstractions, no diversions, no dulling repetitions. Everything He said is alive, interesting, and relevant.

Application to Teaching

Question:

1. In the light of the Master's art, discussed above, in what ways can we sharpen our teaching—to make it more appealing, interesting, and penetrating?
- (1) Sometimes we kill interest before we reach the subject of the lesson by apology, by extended and generalized review of last week's lesson, or by abstract talk about the subject for the day. Jesus caught men's interest by moving directly and rapidly into His theme.

... A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. (Luke 10:30.)

Blessed are the poor in spirit: for theirs is the kingdom of heaven. (Matthew 5:3.)

As Gospel teachers, students of the Master's art, we should not waste words. We should have a focus, an idea to put across, and so we aim directly for the mark. Our beginning statement should catch the attention and challenge the minds of our listeners. It may be a story, an experience, a word, a picture, a question, or a quotation that we place before them for this purpose.

(2) In relating experiences and in retelling stories, the disciple of the Master Teacher will leave out non-contributing detail. To achieve this, as teachers we must focus our imaginations on the minds, feelings, and life-situations of members of our classes. What will interest them? What has meaning for a lad of fourteen, for a struggling widow, for an elderly man in his sunset years, for a child of four—for whoever is in the class? To arouse the imagination of others, a teacher must use his own. Jesus knew how others felt, even those unlike Himself—the sinner, the hypocrite, the afflicted. He was able to forget Himself and identify and empathize with the wide range of humanity. He spoke only that which was pertinent, arresting of interest. This we must learn to do as teachers—to get to the point as determined by the interest and spiritual needs of our students.

(3) Every teacher has his style. And this in itself is not to be questioned. Since teaching is an art, there is wide room for individuality. However, as the same teacher meeting the same class each week, we might well examine our style. Is it monotonous to the students? Can they predict the sequence? Young people, especially, love a surprise, rejoice in variation, in action. Jesus used variety in His teaching experiences. He raised questions, countered with questions, told parables, spoke with all meekness and humility, and also with righteous indignation on occasion. As Gospel teachers today, we would do well to speak with the same genuine feeling and deep conviction which marked the Saviour's teaching. This attitude alone would eliminate much of the trivia in our Gospel teaching.

Library File Reference: Teachers and Teaching.

We Learn to Sing

Senior Sunday School Hymn for the Month of April



HYMN: "All Creatures of Our God and King"; author, Francis of Assisi (1182-1225); translated by W. H. Draper (1855-1933); melody first published in *Geistliche Kirchengesang*, Cologne, 1623; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 4.

This hymn has never before been on our recommended list of hymns to be practiced, but it is nevertheless one of the grandest and noblest of hymns in all Christendom. The tune has been sung for more than three centuries, and the words have been sung in many languages.

This hymn is one of praise and thanksgiving and is suitable not only to be sung especially on Easter day (April 10 this year), but on any day of joyous worship. Let us plan to sing it often.

We should learn, if we do not already know it, that the word *Alleluia* stems from the Hebrew expression *Hallelujah*, meaning "Praise ye Jehovah."

J. Spencer Cornwall, in his splendid book, *Stories of Our Mormon Hymns*, gives an extended article on this hymn. Among other things, he says: "This magnificent hymn, when sung by the congregation, should be performed in unison. As a choir number it is most effective if the four parts are well sustained. The phrasing is impressive when breath is taken at the ends of all the word phrases and after each 'Alleluia' except the next to the last one on the bottom line. At this point, sing 'Alleluia! O Praise Him' with one breath. A vigorous tone in legato style will give the type of dignity required to bring out the meaning of this fine music."

To the Chorister:

Lead this tune in a grand and majestic manner. This means that

(Concluded on page 69.)

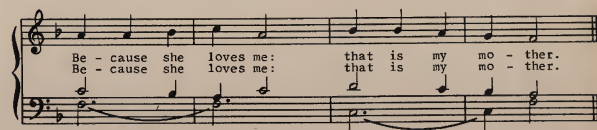
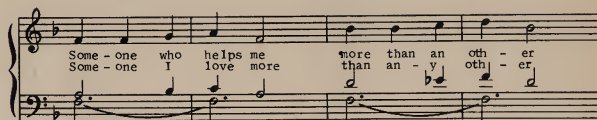
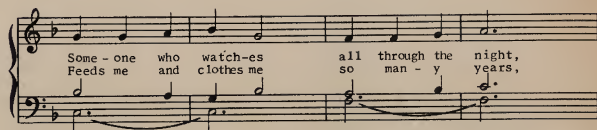
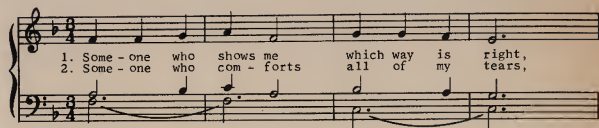
GOD'S HANDIWORK

<i>I never cease to marvel</i>	<i>Beneath my alien-trodding feet,</i>
<i>At the handiwork of God,</i>	<i>A fern's intrinsic leaves are spread,</i>
<i>From tallest, wind-scarred mountain peaks,</i>	<i>And from earth's shadowed coolness,</i>
<i>To lowly desert sod.</i>	<i>A shy, blue violet nods its head.</i>
<i>I stand in unmasked wonder</i>	<i>My eyes in adoration</i>
<i>Before the great, tall trees,</i>	<i>Are raised to skies of blue,</i>
<i>Each leaf a thin-veined marvel</i>	<i>My heart is singing one glad song,</i>
<i>Gently moving in the breeze.</i>	<i>"Dear God, all nature praises you."</i>

—Ruth Lee Wheeler.

That Is My Mother

by Becky Lee Hill



you must contain the tempo within very steady and steadied bounds. Have the recommended rate of 72 beats per minute well in mind and stay with it. There is one digression: the hold in the second line. Hold this one note as though it were a whole rather than a half note.

This is a grand hymn with worshipful text and inspiring music. Learn the first stanza, at least, from memory, and enjoy its aesthetic and spiritual excellence.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of April

HYMNS: "Like Sunshine in the Morning," composer, Becky Lee Hill*; "That Is My Mother," composer Becky Lee Hill.

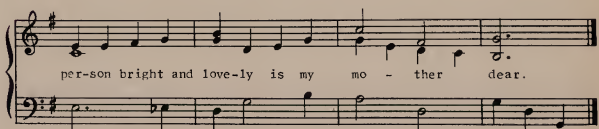
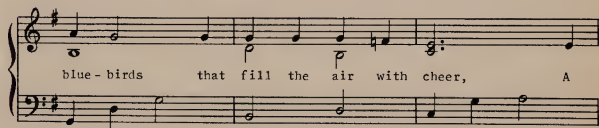
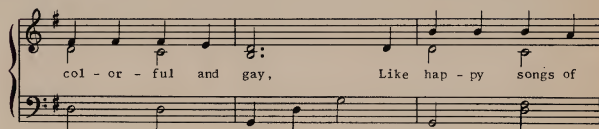
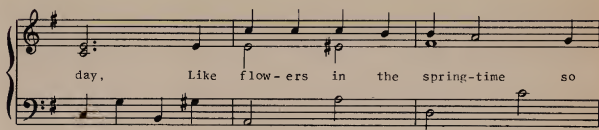
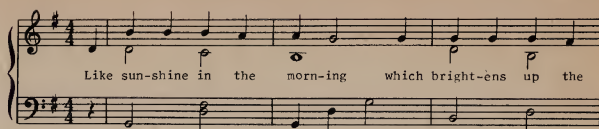
Children need time really to learn a hymn, so we are suggesting that one, or both, of these hymns be taught during April. They are excellent hymns for the Mother's Day program and were written especially for Junior Sunday School.

—Edith Nash.

*Becky Lee Hill is a daughter of Mr. and Mrs. Charles F. Hill of Rose Park First Ward, in Rose Park Stake, Salt Lake City. While at the University of Utah, Becky Lee studied architecture. At present she is a missionary in the French Mission.

Like Sunshine In The Morning

by Becky Lee Hill



Organ Music To Accompany April Sacrament Gems

April Sacrament Gems

SENIOR SUNDAY SCHOOL

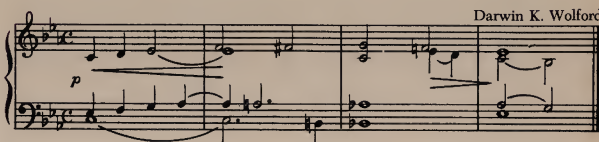
"But let a man examine himself, and so let him eat of that bread, and drink of that cup."¹

¹1 Corinthians 11:28.

JUNIOR SUNDAY SCHOOL

Jesus said, "... This is my body which is given for you: this do in remembrance of me."²

²Luke 22:19



AS I helped my brother, Grant, write the obituary of his deceased wife, Ann Molnar Harris, I realized how little we knew of her life before she came into our family by marriage 25 years ago.

We knew that the woman she called "Mother" was really not her mother, but an aunt by marriage.

When we first asked Ann for her birthdate, to add to our gift list, she laughingly said, "I don't really know when I was born. There are no known records. But I think I was born in Beaver Falls, Pennsylvania, as was my younger sister." She also told us that her parents had died in Pennsylvania during the flu epidemic.

At Ann's funeral we learned that her uncle by marriage, Andrew Toth, had brought the orphaned girls—Mary, 9, Annie, about 4, and Rosie, 2½—to the home of their mother's brother, Ciprian Josie, in Talmage, Utah, early in 1919. The children spoke only Hungarian.

As the children grew older, they were baptized into the LDS Church and later moved to Provo, Utah, where they grew up, and married.

Just before Ann's marriage in 1939, she went back to Ohio and Pennsylvania, to visit an older sister, Helen, and a brother, Louis, who had remained in the East with foster parents. She hoped to find records of herself and her own people, but she found very little.

Ann had admitted to us that she had adopted the date of Dec. 7, 1913, as her birthday for the sake of school and Church records. The State of Utah accepted her LDS Church record as sufficient for driver's license and social security number.

LDS Church Record

Annie Molnar Born 7th day of Dec., 1913, at Beaver Falls, Pennsylvania.

Baptized, June 30, 1923, at Talmage, Utah.

Father: Lewis Molnar. Mother: Martha Jozsa.

In 1957 Ann enrolled in a class in basic genealogy. Through suggestions and help from an elderly uncle, she wrote to Hungary for the birth records of her her parents, which she eventually received—written in the Hungarian language.

(For Course 20, lessons of February 20 and 27, "Arming with Family History and Tradition," and "Knowledge of Local History and Geography," lesson of March 6, "Reading Records in Unfamiliar Languages," lesson of April 3, "Principal Sources of Data," to support Family Home Evening lessons 34 and 44; of general interest.)

One day she said to me, "Belle, when you and I are released from our respective Relief Society responsibilities, will you help me with my genealogy?"

I promised I would.

I Follow Through on a Promise

When the first deep sorrow of her passing had left, I recalled my promise; and I yearned to see the Hungarian records of her parents and know more of her heritage.

I found in the archives of the Genealogical Society the following record of her parents and brother and sisters. (Please compare inconsistency of parts in italics.)

Louis Molnar

Birth:	6 Oct. 1883	Place:	Nyul Falu, Gyor, Hungary
Chr.:	12 Oct. 1883	Place:	Nyul Falu, Gyor, Hungary
Death:	10 Feb. 1916	Place:	Nyul Falu, Gyor, Hungary
Burial:	13 Feb. 1916	Place:	Nyul Falu, Gyor, Hungary
Father:	Louis Molnar	Mother:	Martina Jozsa
Md.:	Oct. 1910	Place:	Nyul Falu, Gyor, Hungary

Martina Jozsa

Birth:	20 Mar. 1888	Place:	Nyul Falu, Gyor, Hungary
Chr.:	26 Mar. 1888	Place:	Nyul Falu, Gyor, Hungary
Death:	10 Jan. 1917	Place:	Nyul Falu, Gyor, Hungary
Burial:	13 Jan. 1917	Place:	Nyul Falu, Gyor, Hungary
Father:	Frank Jozsa	Mother:	Kate Liszakai

Children

Born

Where

Mary Marie Molnar	19 Apr. 1912	Trauger, Westmoreland, Pa.
Helen Molnar	6 Oct. 1913	Akron, Summit, Ohio
Annie Molnar	7 Dec. 1914	Beaver Falls, Beaver, Pa.
Louis Molnar	11 Mar. 1916	Akron, Summit, Ohio
Rosie Molnar	18 Oct. 1917	Beaver Falls, Beaver, Pa.

This had been submitted by a relative, but the information was so contradictory that Ann had refused to accept it as *her* family record.

First, I wrote to the Vital Records Department of Pennsylvania asking for the death records of her parents: Louis Molnar and Martha Josie Molnar, who died in Beaver Falls, Pennsylvania, during the flu epidemic. (I suggested 1917 or 1918.) I asked again for the birth record of Annie Molnar, born about 7 Dec. 1913-14.

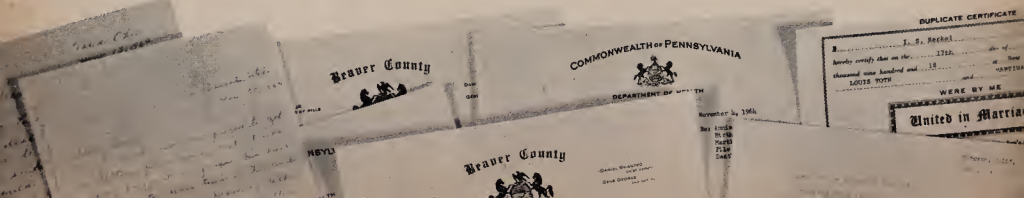
The answer came back "no records."

A Surprise Clue Leads to Ann's Parents

I asked my brother to visit the elderly uncle, Rudolf Josie, (in Springville, Utah) who had helped

Through mountains of letter writing, persistence and faith, this searcher progressed . . .

TO FIND HIDDEN TREASURES



Ann write her letter to Hungary.

I made a list of questions to be asked with instructions to take notes. Along with the meager answers to my questions and a few clues, Uncle Rudolf presented us with the citizenship record of his deceased brother, Andrew Jozsa, who had been killed in the mines at Sunnyside, Utah.

At the bottom of the document, Andrew had signed his name: *Jozsa Andros*.

The name was reversed! It was an inspiration! In Hungary the surname preceded the given name!

I immediately wrote again to Pennsylvania Vital Records Department asking for the death record of *Molnar Louis* (instead of Louis Molnar) and his wife, Martha. Ten days later I received Ann's father's death record.

Death Records

Place of Death: Beaver Falls, Beaver Co., Pa., 622-5th St.
Name: *Molnar Lewis* Age: 34, male, white, married, laborer.

Date: Dec. 23, 1917. Cause: Chronic Nephritis.

Father's Name: Andy Lewis Born: Austria.

Burial date and place: Dec. 26, 1917, St. Mary's Cem., Beaver Falls, Pa.

No record of Martha! I wrote to Ann's sisters, Mary Molnar Manwaring, Vernal, Utah, and Rosie Molnar Adams in California, asking for clues.

I also wrote to Ann's brother, Louis, in Ohio, asking many questions. After he consulted the aunt who had raised him, he told me that Louis Molnar had died a year before his wife, Martha. Six months after her husband's death, Martha had married a man named Louis Toth. It was *they* who had died a few days apart during the flu epidemic.

Then I wrote to Beaver County asking for a marriage record of Martha Molnar and Louis Toth. I received this:

On the 17th day of July one thousand nine hundred and 18 at New Brighton, Pa. Louis Toth and Martina Molnar were
UNITED IN MARRIAGE
(signed) I. S. Herkel—Minister

In answering my letter, the County Clerk added this bit of helpful information: "We have a death record of a *Lajos Toth* who died in Beaver Falls, 27 Oct. 1918."

This gave me the clue to again write for the death record of Martina or Martha (Jozsa Molnar) Toth, who died in October, 1918, in Beaver Falls.

A letter came back saying, "no record of this woman"—but they had one for Mary Yozsa Toth, died 30 Oct. 1918. Should they send that? My answer was, "Yes."

Place of Death: Beaver Falls, Beaver Co., Pa., 511-9th Ave.
Name: Mary Yozsa Toth Age: about 30 female, white, widow, housewife.
Date: Oct. 30, 1918. Cause: Broncho pneumonia due to Influenza.

Father's Name: Frank Yozsa Born: Austria

Mother's Name: Katie Liska Born: Austria

Burial Date and Place: Oct. 31, 1918 St. Mary's Cem., Beaver Falls, Pa.

In the meantime, as we sorted Ann's papers that had been stored, we found the precious Hungarian birth records of her parents. Strange as it may seem, I was able to interpret the information sufficiently to secure the correct birth dates, place of birth, correct given names of Ann's parents, and their parents (Ann's 4 grandparents).

Hungarian Birth Records (as interpreted)

Name:	Lajos
Born:	1883 julius (July) 7
Chr.:	1883 julius (July) 8
Father:	Molnar Andras
Mother:	Rusnya Eva
Place:	Nagy, Nyulhegy, Hungary

Name:	Martina
Born:	1888 jenuir (January) 11
Chr.:	1888 jenuir (January) 12
Father:	Jozsa Ferenc
Mother:	Liskai Katalin
Place:	Nyulfalu, Hungary

A Search for Ann's Birthdate

I wrote for Ann's birth record *four* times, asking that a search be made of various towns and counties in Pennsylvania where relatives thought the family had lived. Still no luck!

Again I wrote to Ann's sister, Mary Manwaring. Though I had her family record (found among Ann's things) written by Mary, I asked her to tell me

(Continued on following page.)

*Belle H. Wilson is a graduate of Brigham Young University. She teaches a Sunday School genealogical class and serves on the war genealogical committee. She has been a Relief Society and an MIA president. She is married to E. A. Wilson; they have two sons and two daughters.

by Belle Harris Wilson



again her place of birth and to recall where the family lived before moving to Beaver Falls, Pa.

Mary wrote saying that she was born in Trauger, Westmoreland County, Pa., 19 April 1909. In her letter she said she had her christening record from a Catholic church in Pennsylvania in Latin.

I felt prompted to ask Mary to let me have a photostat copy of her christening record. She mailed me instead the precious original certificate, which was so worn along the folds that I mended it with transparent tape before handling. After duplicating it, I began wondering to whom I could take it to have it interpreted. I was fascinated with it. The more I studied it, the clearer it became.

E X T R A C T U S
ex matricula
B A P T I S A T O R I U M
Ecclesiae—St. Stepham Regis Hungariae
McAdoo, Pennsylvania, America

Tomus I	Pagina 36	Nemerus currens 1
Tempus nativitatis (Date of Birth)	19	Aprilis anni 1909
Tempus baptismatis (Date of Baptism)	25	Aprilis anni 1909
Nomen infantis (Name of Infant)	MARIA	
Patris nomen, religio et locus nativitatis (Father's name, religion, locality of birth)	Ludovichs Molnar Rom. Cath.—Nyl Com. Gyor, Hungaria, Europa	
Matris nomen, religio et locus nativitatis (Mother's name, religion, locality of birth)	Martina Jozsa Rom. Cath.—Nyl Com. Gyor, Hungaria, Europa	
Domicilium (Residence)	Treskow, Pennsylvania, America	
Patri (godparents)	Michael Rafflor Rom. Cath. Maria Scokvoli Rom. Cath.	
Nomen baptisantis (Name of baptizing official)	Rev. Melchior Erdnjhelyr (sp?) Rom. Cath. parochus	
Observatio	Per subsegrens matrimonium puel legitimata est.	
Datum in McAdoo Pa. die 18 mens Novembris anno 1912 (signed) Rector of St. Stephen's Church		

The domicile of the parents was *Treschow, Pa.* The christening took place in *McAdoo, Pa.*, at St. Stephen's Church. I located the two cities on a good map. They are within a few miles of each other; while Trauger, Westmoreland County, Pa., is hundreds of miles away in western Pennsylvania.

I decided that the new baby, Maria, was taken by the father from Treschow to the nearest Catholic Church in McAdoo for infant baptism, and that "Mary" was not born in Westmoreland County, Pa., as she had supposed. I wrote Mary my findings.

Mystery of Ann's Birth Is Solved

I also immediately wrote to *St. Stephen's* Church in McAdoo and asked for the marriage record of the parents, or the christening records of Helen and Louis Molnar, children younger than Mary and older

than Ann. (I needed their birth records also for the family group sheet.)

As if in obedience to the prompting of the Spirit, I added the name of Ann—and wrote that I was especially interested in getting her record.

In a week's time I received a letter from *St. Mary's* Rectory in McAdoo, enclosing Ann's christening and birth record, and a penned note across the top, "no other records before 1914." As I stared at that precious slip of paper through my tears, I learned that *Anna* had been born in McAdoo, Schuylkill County, Pa., 6 Nov. 1914, rather than in Beaver Falls, Beaver County, Pa., 7 Dec. 1913, as she had falsely assumed.

CERTIFICATE OF BAPTISM church of ST. STEPHEN McAdoo, Pa. This is to Certify

That Anna
Child of Lajos and Martina (nee Jozsa) Molnar
born in McAdoo, Penn.
on the 6th day of November 1914
was BAPTIZED
on the 15th day of November 1914
According to the Rite of the Roman Catholic Church, etc.

I then sent to the Vital Records Department of Pennsylvania and asked for the birth certificates of Helen and Louis, born in McAdoo or Treschow, and of Rosie, who had been born in Beaver Falls, in 1916, one year prior to her father's death in 1917. I received all three:

Helen—1 Dec. 1910 McAdoo
Louis—9 Nov. 1912 McAdoo
Rosina—22 Oct. 1916 Beaver Falls

My search was over. I had all the material needed to submit an accurate and corrected family group sheet. Now the sealings could be performed! Marie (known as Mary) and Anna Molnar were sealed to their parents 8 June 1965, in the Salt Lake Temple.

All this had unfolded through correspondence to friends, relatives, church, and civic officials.

During those months of letter writing my prayers were answered many times; I felt the promptings of the Spirit frequently; and every time I responded, I received the results. Often I felt Ann's spirit so close I could almost reach out and touch her. I saw her often in my dreams, always happy.

It seemed that by losing her in death, we found her in life—with parents, brother, and sisters, *all in less than one year after her death*. It was then that we found comfort in her passing. This family, separated so early in life by the parents' death, with the children being reared in foster homes, will someday be reunited in an eternal family for time and all eternity.

Library File Reference: Genealogy.

"Charles, put on your coat, it's quite cool out."

"It's hardly cold at all, Mother."

"The wind is blowing; you need your coat. You have to protect your body from the cold, Charles, or you'll get sick."

"Please, Mother, I won't get sick. Honest I won't. I don't want to wear a coat."

Mother, with determination to win this battle, called to her son. They went into the kitchen, and she took from the shelf a drinking glass. Then she walked over to the sink.

"Look, Charles, do you see this glass?"

"Sure."

"You know we have only a few glasses, don't you? I buy some and after a while I have to buy more. Remember, last night I admonished Mary and Joan to be very careful with the glasses."

"Yes."

"All right."

Then Mother held the glass over the sink and dropped it. It crashed, breaking into many pieces.

"Mother, why did you do that? What did you break it for? Didn't you know it would break?" Charles pulled himself up to the sink and hung over it, staring in amazement at the broken glass. "Mother, didn't you want that glass?"

"Yes, I did, Charles."

"Well, if you wanted it, that was pretty silly."

"In anything we do, Charles, we can be wise or foolish. If we want to keep our bodies well and healthy we have to follow wise rules."

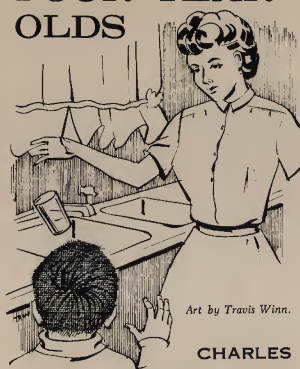
"You mean wear a coat outside?"

"Yes. Our bodies are wonderful machines, Charles. They work for us continually. Our legs run when we want them to run, and they can be trained to swim, to kick a football, or to climb a tree. Our hands help us to eat, and draw, and write, and play, and work."

"With our eyes we see kittens play, and flowers blossom, or watch the sun rise in the east—great and wonderful things! With our ears we hear the dog bark, the wind blowing and thunder rumbling. We can listen to beautiful music!

(For Course 2, lessons of March 13 and 20, "Heavenly Father Planned for Families To Help Others," "Heavenly Father Planned for Families To Observe Word of Wisdom"; for Course 4, lesson of March 6, "Family Finds Joy in Gospel Understanding"; for Course 6, lessons of March 13 and 27, "A Latter-day Saint Obeys the Word of Wisdom"; to support Family Home Evening lessons 34, 37, 43; and of general interest.)

THE WAY OF WISDOM FOR FOUR-YEAR-OLDS



Art by Travis Winn.

CHARLES
LEARNS HIS
BODY IS SPECIAL

"With our noses we can smell the petunia blooms, and cookies baking, and fresh pine boughs. With our voices we can talk and laugh and pray and sing. This body of flesh and bones is wonderful, and it is very, very important and special."

"Come and sit by me a minute. Now. Do you know that one reason you came to this earth was to get your body? Heavenly Father has a body of flesh and bones, too; and if we go back to where Heavenly Father lives and be like Him, we have to have a body like His."

"Our bodies are so important Heavenly Father has given us rules showing us how we can be wise in keeping them clean and strong and pure. We should feel like our bodies are temples because the Holy Ghost, one of the Godhead, comes to help us learn the rules Heavenly Father has given us."

"What are the rules, Mother?"

"Some of the rules are found in the Word of Wisdom. You've heard of it lots of times. You see, we can be wise and keep out of our bodies everything unclean and harmful, or we can be foolish as I was when I broke the glass."

"But you can buy another glass."

"Yes, Charles, on payday we can go to the store and buy another glass. But these bodies Heavenly Father has given us must last forever. There isn't a store anywhere where we can go to buy another. That's why they are so special to us."

"Heavenly Father tells about the food we eat and when it should be eaten and how much and what food is good for us and the kind that is good for cattle and chickens and pigs."

"Our bodies are so very important we must be very wise and follow this Word of Wisdom that Heavenly Father has given us. And we must be wise in all things that concern the health and strength of our bodies."

"Okay, Mother, I'll wear my coat today."

—Goldie B. Despain.

*Goldie Brown Despain was born in the lower Rio Grande Valley of Texas, where her father was a real Old West lawman who fought Pancho Villa's bandits from across the border. She joined the Church in 1941 and moved to Utah. Currently she is speech and drama director in Butler 4th Ward, Butler (Salt Lake) Stake. She took a commercial art course in Texas, and has attended LDS Business College and Brigham Young University. She has won awards in many contests, including those of the Desert News Christmas story, Utah Fine Arts, National League of American Pen Women, League of Utah Writers, and others. She is now production editor of The Instructor. Proud of her Cherokee ancestry, Mrs. Despain says she has "six little Indians," three girls and three boys, including one married daughter.

Library File Reference: Word of Wisdom.

"I Know That My Redeemer Lives"

SUGGESTED EASTER WORSHIP SERVICES, SUNDAY, APRIL 10, 1966

THEME:

... I am the resurrection, and the life. ... (John 11:25.)

Jesus, the Christ, was the first of resurrected beings, after whose pattern the whole human race will be resurrected into immortality. Around his victory over death our worship service is planned.

NOTE: If a ward desires to present a full-time Easter program in lieu of classes, this suggested program may be expanded to include more scripture readings from references given, special musical numbers, or talks.

For the Senior Sunday School

Devotional Prelude.

Opening Hymn: "Christ the Lord Is Risen Today," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 10.

Invocation.

Statement of theme by conducting officer.

Sacrament Hymn: "While of These Emblems We Partake," *Hymns*, No. 217.

Sacrament Gem.

Administration of the sacrament.

Scriptural reading: *Mosiah* 4:6-30.

Talk: "I am the Resurrection and the Life" (To be given by an adult who can appeal to all age levels.)

I. The First Easter (Consider the following scriptures in sequence):

- A. The resurrection. (*Mark* 16:1; *Matthew* 28:2-4; *Mark* 16:2-4; *Matthew* 28:5-7; *John* 20:2-10.)

B. Jesus' appearance to Mary Magdalene. (*John* 20:11-18.)

C. Jesus' appearance to the women. (*Matthew* 28:8-10.)

D. The soldiers bribed. (*Matthew* 28:11-15.)

E. Jesus' appearance to the disciples on the road to Emmaus. (*Luke* 24:13-32.)

F. Jesus' appearance to the apostles, Thomas being absent. (*Luke* 24:33-48; *John* 20:21-25.)

G. Jesus' appearance to the apostles, Thomas being present. (*John* 20:26-29.)

II. The significance of Easter.

A. The love and mercy of God.

B. Forgiveness of sins.

C. Universal resurrection from the dead.

D. Opportunity for continuous self-fulfillment.

Hymn by the congregation: "He Is Risen," *Hymns*, No. 61.

Separation for classes.

Closing Hymn: "I Know That My Redeemer Lives," *Hymns*, No. 95.

Benediction.

(On this morning there will be no usual 2½-minute talks nor hymn practice.)

For the Junior Sunday School

Devotional Prelude.

Opening Hymn: "I Thank Thee, Dear Father," *The Children Sing*, No. 1.

Invocation.

Statement of Easter theme as shown in Senior Sunday School program above by Junior Sunday School coordinator.

Sacrament Hymn: "While of These Emblems," *The Children Sing*, No. 63.

Sacrament Gem.

Administration of the sacrament.

Two hymns by the children: "Jesus Is Our Loving Friend," *The Children Sing*, No. 21; "I Think When I Read," No. 9. (Children may stand while they sing.)

Scriptural reading by member of the oldest class:

Jesus said: "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (*John* 11:25.)

Talk: "The Story of the Resurrection of Jesus," by a teacher.

A. The story itself, and the fact that many people were astonished as they saw the resurrected Jesus.

B. Because He was resurrected, we, too, will be resurrected.

C. Because He appeared to the Prophet Joseph Smith, we know the resurrected Jesus still lives.

Separation for classes.

Closing Hymn: "Come, Follow Me," *The Children Sing*, No. 60.

Benediction.

Committee for Easter and Mother's Day programs: Alexander Schreiner, Chairman; Alva H. Parry; Fred W. Schwendiman; Camille W. Halliday; Donna D. Sorensen.

Especially for Mothers

SUGGESTED MOTHER'S DAY PROGRAMS, SUNDAY, MAY 8, 1966

For the Senior Sunday School

Junior and Senior Sunday School programs submitted here are offered as suggestions only. Adaptations may be made according to local circumstances. The regular 2½-minute talks and hymn practice, a total of 15 minutes, are omitted. This time may be used for special numbers.

Devotional Prelude.

Opening Hymn: "Let Us Oft Speak Kind Words," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 94.

Invocation.

Sacramental Hymn: "How Great the Wisdom and the Love," verses 1, 2, and 6, *Hymns*, No. 68.

Sacrament Gem.

Administration of the sacrament.

Introduction by Sunday School superintendent. (The following thoughts may be included: This is the day we extend a special welcome and tribute to mothers. Your presence here today makes our day more pleasant, and we are confident it will add to your joy as well. We have been commanded by our Heavenly Father to honor our fathers and our mothers on all days, but this day serves as a special reminder of this commandment. Mother's Day in the United States was first observed after the recommendation by Miss Ann Jarvis of Philadelphia in 1842 that a specific day be set aside to honor mothers. Our short program this morning has been prepared to show in some little way our appreciation and love for our mothers. Our speakers will tell how we can be "living tributes" to our mothers.)



Photo by H. Armstrong Roberts.

Junior Sunday School children enter and sing three appropriate Mother's Day songs. Three children each read one of the three stanzas of "There Is Beauty All Around," *Hymns*, No. 169. (Read only first three and a half lines.) Organist plays "There Is Beauty All Around," as children return to Junior Sunday School.

Two-minute talk by a deacon:
"Mother's Influence in Our Family Home Evening Program."

Two-minute talk by a girl:
"My Mother in Our Family Home Evening Program."

Four-minute talk by a father:
"What a Family Can Do to Show Love for Mother."

Separation for classes.

For the Junior Sunday School

Devotional Prelude.

Opening Hymn: "I Thank Thee, Dear Father," *The Children Sing*, No. 1.

Invocation.

Welcome by presiding officer. (See Senior Sunday School introduction above.)

Sacramental Hymn: "The Sacrament," *The Children Sing*, No. 64.

Administration of sacrament.

Children sing the songs to be sung later in Senior Sunday School.

Three children each read one of the three stanzas of "There Is Beauty All Around," *Hymns*, *Church of Jesus Christ of Latter-day Saints*, No. 169. (Read only first three and a half lines.)

Presentation of short poems by a member from each class. (See the manual for suitable poems.)

Children proceed to Senior Sunday School to sing and read as indicated above. They return to Junior Sunday School.

Separation for classes.

Closing Hymn: first stanza of "There Is Beauty All Around."

Benediction.

HIS LOVE LIVES ON

by Philip D. Starr*

In a traditional fraternity "bull session" not long ago, I suddenly found myself the center of a serious conversation. It was common knowledge that after three years of analytical, rational college life, I was one of the few in the fraternity who still believed in the existence of a personal God. It was also common knowledge that I had had a battle to retain that faith, that there had been many times when there seemed no justification for my remaining a Latter-day Saint.

And so it was difficult to explain how facts and the testimonies of witnesses had impressed me and constrained me to decision. I tried to explain that I had no positive proof or surety that God lives, that faith really is not a perfect knowledge; it is made up of many fruitful seeds, many clues and hints, many arrows pointing beyond themselves.

I told them of the eleven Jewish fishermen and tradesmen, their despair and disillusionment turned into joy when the resurrected Christ appeared among them, and how their testimonies had taken hold of my life. I told them of the special impact that the Biblical account of Christ's crucifixion and resurrection had had in my life. . . .

A vision haunted my mind's eye. It was the vision of a man—a man hanging on a cross. A man with spikes driven through his hands and with a laurel of thorns upon his head. A man of flesh and blood and feeling like us. A man who deeply felt the offenses and distress of our world which brought the cry to his throat: ". . . My God, my God, why hast thou forsaken me?" (Matthew 27: 46.) A man whose statements about faith, hope, and love seemed pathetically summed up in His own words: "It is finished." (John 19:30.) And so another hope seemed crushed and hidden away in a tomb. It seemed that, in death, love had met the same hopeless defeat that man must meet.

If this had been the end of the matter, there would have been nothing to give me or my fraternity brothers pause, for Jesus of Nazareth was not the first "messiah" to have been silenced by the power of the Roman cross. Many factions in Israel had fastened on and been disappointed by a host of self-styled deliverers from abject oppression. It was nothing new to see such a "saviour" crucified according to the humiliating custom of the Roman rulers of the Jews. How many erstwhile disciples had suffered the disappointment of seeing their leader condemned and silenced can only be guessed. But we can sense the magnitude of their fear and disillusionment in the story of Peter's denials of Christ. I believe we can understand the frustration of a traditionally independent people taxed and con-

trolled by an outside power, degraded in this life without any clear belief in the promise of a life to follow.

In the Jews' concept, only Sheol awaited the dead—a land of dark and dusty shadows, of disembodied spirits, unconscious and unhelpful. If there was to be any salvation it was to be in this life; and now Jesus of Nazareth, too, had been stilled and assigned to Sheol. "But we trusted that it had been he which should have redeemed Israel . . ." (Luke 24:21) was the lament of those disappointed once more.

Had the New Testament ended at this point, its story would be heroic, perhaps, but a stark tragedy. However, we are told:

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, . . .

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead. . . . (Matthew 28:1, 2, 5-7.)

Luke describes the encounter at the tomb somewhat differently; yet he, too, pictures the women bringing the news to the apostles, "And their words seemed to them as idle tales, and they believed them not." (Luke 24:11.)

So the stage was set for the totally unforeseen. The Gospels differ on the details, but on the fact that the gathered apostles were confronted with the risen, living Christ, there is no question scripturally. This is the central thrust of the New Testament message. The resurrection transformed a group of disheartened, unbelieving men into a force set on conquering the world. As tradition has it, each of the apostles, save John the Beloved, died for his testimony of the risen Christ, never denying it.

What had happened three days after the crucifixion of Jesus Christ? Had a clever story been arranged and foisted on mankind? Had mass hysteria and delusion deceived the apostles? Did these men give their lives for a hoax or a mirage?

Or does the New Testament account present the truth—death had been overcome, the eternal had met and embraced the finite, Christ truly lived again?

Each of us, if we are to be honest with ourselves, must come to terms with the New Testament

(For all Easter lessons; for Course 28, lessons of March 20 and 27, "The Atonement"; lessons of April 17 and 24, "Faith" and "Faith and Works"; to support Family Home Evening lessons 25 and 26; and of general interest.)

*Philip D. Starr is a student at Stanford University and a member of the Stanford (California) Ward, where he teaches a Sunday School class and is ward organist. A native of Salt Lake City, Brother Starr was awarded a four-year scholarship for his academic excellence and promise. He will graduate with an A.B. degree in June, and expects to leave soon after on a mission. He is business manager of the Stanford yearbook, *The Quad*.

challenge. It is as if God had laid a claim on our attention which we must reject or encounter face to face. We are separated from the original apostles by nearly 2,000 years; and yet their testimony still confronts us, still constrains us to decision. Something transformed the lives of these men, something very powerful and convincing to them. What are we to make of it? In the words of Paul:

Where is the wise [man]? where is the scribe? where is the disputer of this world? . . .

For the Jews require a sign, and the Greeks seek after wisdom:

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. (1 Corinthians 1:20, 22-24.)

The crucifixion and resurrection are stumbling blocks and seeming foolishness, not only to the ancient Jews and Greeks, but to this age and world, sometimes to you and to me. Is there really a vision that haunts our mind's eye—a gnawing unsureness moving quietly at the back of our brains, taunting us, and asking if we are really so sure that it is fool-

ishness? We may try to escape, to hide in our rationalizations; but then, just when the teachings and wisdom of the world seem safe and sure, when our escape seems complete, the scriptures confront us again—challenging us to stop burying the living Christ in our minds, to listen to His words again and put them to the test.

As members of The Church of Jesus Christ of Latter-day Saints, we are continually confronted with the power and wisdom of God through Christ in His restored Church. Our response to God's claim upon us must be more than tired acquiescence, for this is not the *call* of which Paul spoke. We are called to affirm the power of God by *action* in an unbelieving world. We may mouth our beliefs, but only the actions of our lives affirm them in faith.

Have we really been confronted by the risen Christ and decided in favor of God's word? We need only look to the way we live to answer the question. He is risen from the dead! His love lives on! All the devices of men could not then and cannot now destroy Him.

Library File Reference: Resurrection and Ascension.

EASTER

There is no Death!

Golgotha stands

An invitation to Eternal Life.

There is no Death!

His tortured hands in supplication

Rebuked all mortal strife.

There is no Death!

The agony He knew

He paid in all humility

The Price for me—and you.

There is no Death!

He said, "I am the Way."

Golgotha offers consecration

For us—this Easter Day.

—Yvonne L. Shaul.

STRENGTH ENOUGH

I know the Lord has strength enough

To hold the blue-meshed net of sky

Star-heavy—to hold in check the rough

Edged winds that twist and strain and cry.

So if He holds the sky, the earth,

And checks the waters of the sea—

Controls grim death and even birth

Then He has strength enough for me.

—Evelyn Wooster Viner.

THE RESURRECTION

(Our Cover)

In the earliest light of that first Easter morning, Jesus stepped forth from the tomb, free from His burial clothes and free from the earthly pain of the cruel wounds in His hands, His feet, and in His side—free forever from the fetters of mortal life and death.

He was free, too, from the oppression of tyranny. The Roman soldiers, representing the greatest human power on earth, slept at their posts, unable to challenge the passing of the Master and Redeemer of the world.

So Jesus stepped into the light of His eternal day, ready to bring comfort to His apostles and disciples, and to give them charge as to their continuing work on earth. As a final blessing, he gave them assurance that from thenceforth He would be with them always.

—Kenneth S. Bennion

Library File Reference: Jesus Christ—Resurrection and Ascension.

Titles and Dates of Sunday School Lessons by Courses

2nd Quarter, 1966

COURSE OF STUDY—1966	Course No. 1: A Gospel of Love	Course No. 2: Growing in the Gospel, Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: What It Means to Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1966	Nursery 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson APRIL 3	We See Many Lovely Things (14)	Our Heavenly Father Has Special Helpers (15)	"Sharing Church Participation with the Family Brings Joy" (14)	A Latter-day Saint Is Prayerful (15)	Joseph the Forgiving Brother (14)	The First Disciples (13)
APRIL 10 (Easter)	Heavenly Father Gives Us the Day (15)	Easter Is a Special Time (14)	Easter Lesson	Easter—a Day for Gratitude (13)	Easter Lesson	Easter Lesson
APRIL 17	Heavenly Father Gives Us the Night (16)	Special Helpers at Sunday School (16)	"The Family Is Eternal" (16)	A Latter-day Saint Is a Peacemaker (16)	Israel in Egypt (15)	"My Father's House Is a House of Order" (14)
APRIL 24	Heavenly Father Causes Things To Grow (17)	We Worship at Sunday School (17)	What Is Prayer? (17)	A Latter-day Saint Is Reverent (17)	Review (16)	At Jacob's Well (15)
MAY 1	I See Growing Things (18)	A Special Time for Worship (18)	Why We Pray (18)	A Latter-day Saint Is Truthful and Trustworthy (18)	The Preparation of Moses (17)	Rejected by His Own (16)
MAY 8 (Mother's Day)	I See Living Things that Move About (19)	Our Mothers Help Us Worship (19)	Mother's Day (21)	We Are Thankful for Our Mothers (20)	Review (Mother's Day)	Review (Mother's Day)
MAY 15	We Say Thank Thee for the Beautiful World (20)	Books Help Us Worship (20)	How To Pray (19)	Review	Pharaoh, the Hard-hearted (18)	Jesus Finds a New Home (17)
MAY 22	Jesus Enjoyed the Things of the World (21)	We Trust Our Parents (21)	When To Pray (20)	A Latter-day Saint Is Self-reliant and Has Self-control (19)	A Nation in God's Hands (19)	The Sermon on the Mount (18)
MAY 29	Who Sleeps? (22)	We Trust Our Heavenly Father (22)	Church Prayers (22)	A Latter-day Saint Is a Worker and Is Helpful (21)	A Constitution for Israel (20)	The Miracles in Galilee (19)
JUNE 5	Who Awakens? (23)	We Are Trusted (23)	Joseph Smith's Family and Early Life (23)	A Latter-day Saint Is Obedient and Cheerful (22)	The First and Second Commandments (21)	The First Missionaries (20)
JUNE 12	What Do I Do When I Awaken? (24)	We Have the Right To Choose (24)	A Boy's Prayer Is Answered (24)	A Latter-day Saint Shores and Is Thoughtful (23)	The Third and Ninth Commandments (22)	John the Baptist (21)
JUNE 19	Our Heavenly Father Wants Us To Choose the Right Things To Eat (25)	Being Responsible for Our Actions (25)	The Angel Moroni Appears to Joseph Smith (25)	A Latter-day Saint Is Kind (24)	The Fourth Commandment (23)	The Return of the Missionaries (22)
JUNE 26	Our Heavenly Father Wants Us To Choose the Right Things To Drink (26)	Kind Helpers Guide Us in Making Choices (26)	Joseph Smith Sees the Gold Plates (26)	A Latter-day Saint Is Loyal (25)	The Fifth Commandment (24)	Dark Clouds (23)

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

2nd Quarter, 1966

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 18: Christ's Ideals for Living	Course No. 20: Genealogical Research—A Practical Mission	Course No. 23: Teaching the Gospel	Course No. 24: Parent and Youth	Course No. 26: Old Testament Prophets	Course No. 28: The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine —Adults	Gospel Essentials— Adults
Stephen— the Martyr (12)	More Miracles in Galilee (13)	Beauty (13)	Principal Sources of Data (12)	Graduation	Understanding the Adolescent (13)	Isaiah, Prophet Statesman of Israel (13)	Salvation (14)
Easter Lesson	Easter Lesson	Easter Lesson	Easter Lesson	If Teacher Training lessons were started later than Sept. 26, 1965, complete course during these weeks.	Significance of Easter and Faith (12)	Easter Lesson	Easter Lesson
Beyond Jerusalem (13)	Jesus Preached Glad Tidings (14)	Truth (14)	Parish Registers (13)		Problems and Tasks (14)	Isaiah, Prophet Statesman of Israel (14)	Faith (15)
A Roman Soldier Turns Christian (14)	Four Miracles (15)	Serenity (15)	Bishop's and Arch- deacon's Transcripts of Parish Registers (14)		The Importance of Eternal Marriage (15)	The Literary Problem of Isaiah and Its Importance (15)	Faith and Works (16)
On the Road to Damascus (15)	The Death of John the Baptist (16)	Adventure (16)	Wills and Other Probate Records (15)		Developing Good Marriages (16)	The Literary Problem (Continued) (16)	Repentance (17)
Review (Mother's Day)	Review (Mother's Day)	Review (Mother's Day)	Review (Mother's Day)		Motherhood and Religious Maturity (17)	Review (Mother's Day)	Review (Mother's Day)
The Roman Empire (16)	Near Bethsaida (17)	Prayer (17)	Marriage Records (16)		Review	Isaiah, Prophet Statesman of Israel (17)	Baptism (18)
Life in the Roman Empire (17)	The Transfiguration (18)	Self-regard (18)	Census, Government Vital, Army and Navy, Pension Records (17)		Constant Growth in Understanding the Gospel (18)	Isaiah (Continued) (18)	Made and Subjects of Baptism (19)
From Damascus to Antioch (18)	The Visits to Jerusalem (19)	Conviction (19)	Locality Records, and Collections of Records (18)		Faith and Intellectual Maturity (19)	Isaiah (Continued) (19)	Baptism for the Dead (20)
Paul's First Mission (19)	Closing Events in Galilee (20)	Endurance (20)	Aids and Guides to Research in America (19)		LDS Ideals and Social Maturity (20)	Isaiah (Continued) (20)	Temples (21)
Gentiles Given the Right Hand of Fellowship (20)	On the Road to Jerusalem (21)	Repentance (21)	Steppingstones on the Research Path (20)		Children Become Socially Mature (21)	Isaiah (Continued) (21)	Genealogy (22)
Review	Jesus and the Samaritans (22)	Thanksgiving (22)	Research in Colonial America (21)		Free Agency and Freedom (22)	Isaiah (Continued) (22)	The Mechanics of Genealogy (23)
Paul in Macedonia and Greece (21)	"When Ye Pray. . . ." (23)	Joy (23)	Research in the United States (22)		Review	Isaiah (Continued) (23)	Review

Numbers in parentheses are manual lesson numbers.



Easter Customs and Legends

Determining the Date for Easter

The Council of Nicea, 325 A.D. set the formula as: The Sunday following the first full moon after the Vernal Equinox. Easter may vary from March 22 (1818) to April 25 (1943).

. . .

Origin of Name

The English word "Easter" is not Biblical and was not used in New Testament times.¹ It was probably derived from Eostre, northern pagan goddess of Spring. Many European countries use a form of the word "Paschal" derived from the Jewish Passover, instead of Easter.

. . .

Close Association of Easter and Jewish Passover

Easter lamb. In many European countries, lamb is the main dish for Easter. Lamb was also the specific meat of the Jewish Passover.

Easter ham. In some European countries, England, and the United States, ham is a special Easter meat. This may have originated as a reaction to Judaism and to signify the close of the Mosaic Law in which pork was forbidden.

. . .

Symbols

Eggs. Pre-Christian Persians and Egyptians used colored eggs as symbols of fertility and new life. Christians are said to have seen a similarity between the chick emerging from a barren shell and Christ coming forth from a rocky tomb.

Easter Bunny. An old German legend associated the hare with fertility. When children found colored eggs in the morning, they were told the hare had brought them during the night.

Easter Lily. Several flowers have been used: narcissi, daffodils, jonquils. In the U.S., after the Civil War, a type of Bermuda lily became popular as the supreme Easter flower. Its whiteness is said to signify immortality.

—Robert J. Matthews.

¹The word "Easter" in Acts 12:4 is not a correct translation and should be rendered "Passover."

References:

- Catholic Encyclopaedia*, 1909; volume 5, pages 224-230.
Encyclopaedia Britannica, 1965; volume 7, pages 865-867.
World Book Encyclopedia (large text edition), 1964; volume 10, pages 24-29.
Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1958.





Easter and the Resurrection

Definition of terms:

- Meaning of the word “resurrection” (Latin): Re (again) + Surgere (to rise) = to rise again. (The same root as “insurrection”—an uprising.) Resurrection literally means the uprising of the body—i.e., “I stand up again.”
- An apostle of Jesus Christ: A special witness to the world for the resurrection of Jesus Christ. (Acts 1:22; 2:32; 4:33.)

The Church of Jesus Christ in the Meridian of Time:

It was the Church of the *risen* Christ.

- Christ never foretold His death without foretelling His rising again. (*Mark* 8:31; 9:31.)
- The resurrection of Jesus is the crowning guarantee that He is the Messiah.
- The saints had faith, not in a man or a book, but in a living, resurrected Messiah.

PETER: Chief apostle and witness for Jesus Christ. Emphasized the resurrection: “God raised Jesus from the dead.” (*Acts* 2:24; 2:32; 3:15; 4:10; 5:30; 10:40; *1 Peter* 1:21.)

PAUL: Vigorous apostle and exponent of the resurrection.

- Mentioned Christ’s resurrection in every epistle except one. (*Philemon*.)
- Could hardly think of Jesus except as the Saviour who died and rose again.
- Christ’s resurrection was the thing first taught to Paul. (*1 Corinthians* 15:3-4.)
- His writings show that the resurrection of Christ (and of all men) was the central theme of the New Testament Church.

The Church of Jesus Christ of Latter-day Saints

JOSEPH SMITH gave to the world a fresh, sure knowledge of the resurrection.

- A testimony that Christ lives—saw and conversed with Him in heavenly vision. (Doctrine and Covenants 76:14-23.)
- The Father and the Son are resurrected beings. (Doctrine and Covenants 130:22.)
- Moroni and John the Baptist are resurrected beings. (*Teachings of the Prophet Joseph Smith*, page 119; Doctrine and Covenants 133:55.)
- All men to receive a resurrection of the corporeal body. (*Teachings*, page 84.)
- Vision of the resurrection—men getting up slowly out of their graves. (*Teachings*, pages 295-296.)
- The resurrection of Jesus Christ is the center-point of hope. (*Teachings*, page 62.)

THE BOOK OF MORMON bears witness of the resurrection of Christ and of all men. (*3 Nephi* 11:1-17; *Alma* 40; see *Moses* 7:62.)

There are many present-day witnesses of the resurrection, who have received this knowledge by the Holy Ghost.

The true significance of Easter is not in symbols but in testimonies to the resurrection of Christ given by the prophets and apostles through the ages.

—Compiled by Robert J. Matthews.

HEALING A HEAVY HEART

CAR FULL OF HAPPINESS—
SHE KNEW THE PRESCRIPTION FOR DESPAIR.



Art by Dale Kilbourn.

As we walked down our driveway yesterday, a small foreign car full of happy children was turning onto the road. Driving the light green car was a trim, auburn-haired woman, fortyish.

We recognized her and waved her to stop.

"How is he today?" I asked.

"The doctor is giving him heavy doses of morphine now to ease the pain," she said, tugging with a smile. "These shots last for about three hours and often bring sleep. He had a shot and had gone to sleep shortly before we left home. I thought this would be a good time to take the children into the hills for a hike. It is such a beautiful day."

We noticed in the car two children besides her own.

A few days before we had chatted with this mother of four, all under ten years of age. Her husband, a noble man who until recent weeks had been a Church leader in our community, was dying in their home of cancer. She had told us of the changes and challenges coming to her as the time of her husband's departure approached.

We had later talked with a friend of hers regarding her load and strain. "You know her," he had said. "She is giving her husband loads of tender care, day

and night. But she always seems to be doing something for others, too."

Almost a year ago she had been shaken with the news that her husband had incurable cancer. He had known even longer, but had withheld the news from her until after their baby was born.

How had she reacted to the news? The outing in the hills with the children seemed to be a typical answer. She was trying to forget her own troubles through losing herself in service to others.

How does one meet disappointment?

Tonight I have been chatting with a wise judge in our community. He has probed intimately into hundreds of shaken, mixed-up lives through many years. "I have found that crime is often an escape," he said.

The judge told of a young man, from a respectable family in the community, who turned to burglary after a disappointment in love. Burglary led to even greater crimes.

"One of the most brilliant minds I have ever known," the judge continued, "belongs to a man still under forty who has spent 16 of his past 20 years in penitentiaries." The man keeps turning from disappointments to crime.

There was another able businessman who was jolted with a disappointment in his company. He seemed to try to rinse away the sting with liquor.

Then there was a young woman whose father was snatched by death. "Why, oh, why, did this happen to me?" she kept asking. Her tears of self-pity seemed to wash like turpentine the wound of her loss.

Yes, some people deepen disappointment by turning to self-pity, drink, or even crime.

Since this little piece was begun, our auburn-haired friend has become a young widow. As she entered the chapel for her husband's services, folks noticed a radiance about her tired face. To friends she said: "This is a farewell, not a funeral."

Her faith seemed to be fed through her unselfishness, her concern for and interest in others, beginning with her own children. Some of us learned that during her husband's twilight days she had often sat at his side helping him write messages to his children, to be read after his death. One message will be opened at the time of baptism; others on occasions such as graduations and birthdays.

"You are so well prepared to make this adjustment," a friend said to her. "Through the years you have learned to lose yourself in concern for others."

How true those words. Nothing heals a heavy heart like helping others.

—Wendell J. Ashton.

(For Course 18, lessons of April 3 and 24, "Beauty" and "Serenity"; for Course 24, lesson of April 24, "The Importance of Eternal Marriage"; for Course 28, lesson of April 24, "Faith and Works"; to support Family Home Evening lessons 40, 43, 44; and of general interest.)